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GREAT RUSSIAN ANIMAL TALES.

I. INTRODUCTION.

1. *The Russian Dialects; Editions, Translations and Summaries
of Russian Animal Tales.*

The Russians proper who constitute three fourths of the whole population of European Russia are divided into the Great Russians, the Little Russians and the White Russians, numbering about forty-five, twenty and five millions respectively. The Great Russians occupy the central provinces around Moscow and the greater part of the North and the East, the Little Russians extend from the river Don to Eastern Galicia, the White Russians live in the territory between Poland and the central provinces. Each of these three divisions of the Russian people possesses a rich treasure of folklore much of which has been published during the last thirty years. The animal tales have not been gathered separately, but form part of the various collections of folk tales, or SKAZKAS, among which that of AFANASIEV is by far the largest and most important. It comprises eight volumes, draws its material from all sections of the country, and presents the principal animal tales in the three dialects, in the edition of 1860-63 running through several volumes, in that of 1873 united in the beginning of the first. The work of AFANASIEV has been supplemented by others. To mention only the leading collections, ROMANOV has edited White-Russian folk tales; RUDČENKO, ČUBINSKIJ and DRAGOMANOV Little-Russian; CHUDJAKOV, ČUDINSKIJ and SADOVNIKOV Great-Russian. To the public

and the students of foreign countries, the Russian tales have been introduced by the collections of RALSTON, LEGER, DIETRICH, VOGL and others; through the notes on tales of other countries; through numerous publications and discussions in magazines and periodicals, and by DE GUBERNATIS' 'Zoological Mythology.' As the collections contain but a few animal tales, and as the stray publications are only accessible to specialists, DE GUBERNATIS' work, which has been published in English, Italian, French and German, is comparatively the most useful. Unfortunately, however, the Italian scholar does not give his summaries of Great-Russian animal tales connectedly and for their own sake, but interspersed with tales from other peoples and in support of a theory which resolves them into myths of the sun, the moon or the atmosphere.

*2. Some characteristic features in which the Tales differ
from the Epics; the leading Animals*

Like other folk tales, but in contrast with the mediæval animal epics and the Æsopic fables, the Russian animal tales are neither allegorical, nor satirical, nor intended to impart a teaching or a moral. They are often humorous, to be sure, but they never aim to chastise or ridicule any class of people or any abuse of society; they may convey a moral incidentally, their purpose, however, is not to teach, but to entertain. Another difference between the Russian tales and the Æsopic or Indian fables, or the epics, arises from the fact that the human element which characterises the animals of all these productions varies according to the place, times and surroundings in which they originated or lived. While many Indian fables thus bear a Buddhistic imprint, while the 'Ecbasis Captivi' reflects the life of Benedictine monks, and the best branches of the 'Roman de Renart,' together with the 'Reinhart' and 'Reinaert,' give a faithful picture of mediæval society, the Russian tales breathe the air of Russian peasant life. And in the same way as the animals of the epics live as monks under their abbot, or more usually as barons under their king, so those of the Russian tales do not know of any king and live as nearly on an equal footing with one another as do the members of a peasant community. Among the wild beasts, the bear, the wolf, the hare and the fox (who is always female) are the principal ones; among the domestic animals the goat, the ram, the dog, the cock and the tomcat occur most frequently, and the two that are most

fertile in intrigues, the fox and the tomcat—while some times bitter enemies, appear at others connected by marriage. The fox differs from her brother in the Western epics yet in other points than her sex and her occasional conjugal relations with the tomcat. She is neither so thoroughly unscrupulous and malicious as Reynard, nor does she triumph over all her enemies, but on the contrary she appears not unfrequently good-natured and helpful to men, and she often perishes through misplaced trust, or thoughtlessness. REINHOLDT¹ goes so far as to identify her mythologically with the witch Baba-Jaga, the principal figure among the powers of darkness in Russian folk tales, who is also sometimes helpful. He even assumes that both the fox and Baba-Jaga represent winter and death which finally succumb to the power of light and life, a statement which I note with utmost reserve. Other and minor differences between the tales and the epics, will be shown in the discussion of the separate adventures.

3. *The Proper Names of the Animals in the Tales.*

While the use of proper names is a necessity in all epics that pass the stage of mere allegories, or mere agglomerations of tales, it is less common and generally confined to a few of the principal actors in folk tales. Yet as the fox and the wolf in the Middle Ages probably received the names of Raganhard and Isengrim before the first real epic originated,² and as the fox is called Mikkel, that is Michael, in all Scandinavian countries,³ though no epic was ever produced there, so we find occasionally proper names for the animals of the Russian tales under similar circumstances. I divide the proper names according to their formation into three classes. First, names of persons attributed to animals either without any apparent reason, or on account of a similarity to the appellatives of the animals; secondly, names formed from the appellatives of animals by analogy with names of persons; thirdly, names indicating a characteristic occupation of an individual animal, or of the species. Instances in which the name of a person is given to an animal without any apparent reason for it are: Jeremej (Jeremias) or Vasilij (Basil) and its diminutive Vaska applied to

¹ REINHOLDT, pp. 38 and 44 f.

² PAULIN PARIS, p. 329, thinks this possible. For the form of the names, compare GASTON PARIS, p. 120.

³ KROHN C, p. 73.

the tomcat; the patronymics Ivanovič, Ivanyc, Ivanovna (all corresponding to Johnson) given to the cat, bear, wolf or fox; perhaps also Mikitič for the goat, Dimesha and Remesha for the little foxes and Levon for the wolf. Michajlo (Michael) and its diminutives Mishka, or Misha which are names for the bear, may possibly be used on account of the appellative *medved*; still this seems rather improbable.⁴ In other cases however there is an unmistakable connection between the proper and ordinary names. Thus Lizaveta (Elisabeth) for the fox (*lisa*); Petja or Petinka, diminutives of Petr (Peter) for the cock (*petuch*); Kosma (Cosimo) for the goat (*kozel* or *koza*); Terentij resembling Terentsij (Terentius) for the gorcock (*teterev*). To the second class belong names like the following: Kotofey formed from *kot* (cat) according to Timofey (Timotheus); Kotonajlo through *koton* according to Michajlo; Kotonevič through *koton* like an ordinary patronymic. The third class consists of names like Scare the bird, Sweep the hearth, Shut the pipe, Fan the fire and Bake the cake, for the daughters of the fox; and Wash thyself nicely and Bark at it, for the cat and the dog. I generally leave the Russian names of the first two classes unchanged; sometimes however I have attempted to translate them; I have rendered *petuch* *Petinka* by cock Cox; *teterev* *Terentij* by gorcock Garrick; *kot* *Kotonevič* by tomcat Thomson; *kot* *Kotofey Ivanovič* by cat Cato Johnson.

4. *Theories advanced in Western Europe on the Origin and Transmission of Folk Tales and Animal Tales.*

Though the limits of this monograph preclude even a brief discussion of all theories on these subjects, we cannot refrain from touching upon the principal ones. As for the European folk tales, the GRIMM Brothers and their followers held that they have their ultimate source in Aryan mythology and were spread together with the Aryan languages; BENFEY thought that Historical India and Buddhistic literature have given birth to them and that they were transmitted through the agency of the Islamitic peoples and the Mongols; LANG's supposition is that they are incarnations of ideas common to all men, and identical with all in their savage state; that they resemble one another and

⁴ REINHOLDT, p. 45, mentions a few proper names, and assumes that the bear was called Michajlo on account of the appellative *medved*.

the tales of other countries not because they migrated with the peoples, nor because they wandered from one people to another, but on account of the general similarity of the human mind in all countries; COSQUIN⁵ modifies BENFEY'S idea of the origin of folk tales inasmuch as he accepts the view that the Buddhists did not invent, but merely adapt tales and fables for their religious purposes, and carries BENFEY'S theory of the propagation so far as to suppose that the day will come when it will be proved that not only all the themes and types of European tales, but even all their characteristic variants go back to Indian originals.

As for the animal tales, their origin and transmission has been very largely discussed both in connection with the history of the Æsopic fable in Antiquity and in later times,⁶ and in connection with the animal epics of the Middle Ages.⁷ JACOB GRIMM⁸ developed what is termed his 'Thiersagentheorie'; while granting that some animal tales had come from India to Greece and Germany in historic times, he assumed that the principal traits of a 'Thiersage' were common to the Aryan nations from the time of their original union, and that the epics of the Middle Ages grew up from a German 'Thiersage' and not from foreign literary sources, or contemporaneous satire. PAULIN PARIS,⁹ on the other hand, held that the epics had been inspired by the classical fable; that clerical poets invented the war between the wolf and the fox, of which there is no clear trace in antiquity, and that the French *trouvères* did the rest. The strife between the representatives of these two views and their adherents was very bitter and has scarcely reached its end yet. GRIMM has not entirely succumbed and PAULIN PARIS has not won a complete triumph. The best scholars seem rather to agree upon an opinion which does equal justice to the popular origin of the epics upheld by the former and their learned character emphasized by the latter. Thus GASTON PARIS,¹⁰ the son of PAULIN PARIS, while not ignoring the great share of the Æsopic fable and other literary sources in the creation of the epics, admits at the same time,

5 Cf. COSQUIN, pp. xxviii f. and xx.

6 Compare HERTZBERG, BENFEY, KELLEK *Jahrb.f. philol.* suppl. IV, 307-428, HERVIEUX, JACOBS and others.

7 Besides those mentioned before see POTVIN, JONCKBLOET, MÜLLENHOFF *Zs. f. d. Altert.*, xviii, 1 ff; VOIGT 'YSENGR.', lxxxviii ff.

8 KLEINE, 'Schr.' vp. 462, R. F. and elsewhere.

9 PAULIN PARIS, p. 324 ff.

10 GASTON PARIS, p. 119 f.

that many of their episodes are not arbitrary inventions of the clerical poets, or the *trouvères*, but that they are based on genuine folk tales current in Europe and elsewhere in early times as they are now. The transmission and the origin of these and other European animal tales, have recently been made the subject of special investigations by two scholars in North Eastern Europe, KOLMACEVSKIJ of KAZAN and KAARLE KROHN of Helsingfors.

5. *The Investigations of KOLMAČEVSKIJ of Kazan.*

KOLMAČEVSKIJ's work is entitled: 'The Animal Epic in the Occident and among the Slavs.' As, therefore, part of it bears directly on my subject, and as it has not been translated, I give here an outline of its contents and its most important conclusions. The author reviews at first the hypotheses on the origin, development and propagation of the animal epic, then he discusses the relation of the Slavic animal tales to the epics of the Occident, thereupon he takes up the main questions in the field of the mediæval animal poems and finally he makes some remarks on the satirical element in the latter. In the discussion of the relation of the Slavic animal tales to those of the West, which discussion occupies a hundred and twenty pages or two fifths of the whole book, the author divides the tales into the following nine groups: ¹¹ The theft of the fish; The fishing; The fox confessor or the abduction of the cock through the fox; The unequal division of the crops; The liberation of the man from the beast of prey; The animals on a pilgrimage; The fox judge or old hospitality is forgotten; The wolf simpleton and The thrush nurse. To these is added a tenth group of miscellaneous tales, some of which are related to tales of the preceding divisions. In each group all the Slavic and other variants of the theme are first enumerated, then the summaries of their contents are given, and finally their reciprocal relations and sources are discussed. Of the conclusions which are summed up at the end of each of the principal parts of the book, I will mention the following: ¹²

The majority of the European animal tales have come from India and from literary sources and were transmitted, not through the Mongols, but through the Musulmans and Byzantians. Two main currents of tales poured into Russia. The first came from

¹¹ Cf. KOLM., pp. 57 ff., 68 ff., 93 ff., 105 ff., etc. ¹² *Ibid.*, pp. 53 ff., 172, 173 ff.

Byzantium and brought tales which had either come from the East in their entirety, or developed from fragments of Indian stories, Æsopic fables and other sources; the second arrived from the West with tales from the Occident. These two streams sometimes mingled in the South West of the country. Apart from this, a limited number of tales arose on Russian soil entirely independently. The effect of a long continued oral tradition scarcely influenced by any literature was, that on the one hand some of the original motives became obscured, and on the other, all tales became thoroughly imbued with the spirit of the people and thus gained the appearance of genuine folk tales.

6. *The Investigations of KAARLE KROHN of Helsingfors.*

KAARLE KROHN has published a collection of Finnish animal tales, a monograph on the adventures of the bear and the fox, and an article on the geographical propagation of a connected series of Northern animal tales. The first book, which is printed in Finnish and has not been translated, is remarkable both for the wealth of its contents and the ingenuity of its arrangement. It contains the text of almost five hundred stories followed by a collection of several thousand Finnish variants. The latter are in part merely quoted, partly given in the form of short summaries and arranged in a hundred and one groups; as, The animals tearing their entrails; The animal as a gossip eating the butter and blaming another for it; The theft of the fish; Fishing with the tail, and so on. The collection is of special importance for the study of the Russian animal tales, since the tales of Northern and Eastern Finland are of Russian origin and thus complete the Russian material as those of the South and West of the country have come from Scandinavia and supplement the Swedish stock; scarcely any arose on Finnish soil.

In the second book, part of which has been translated into German under the title "Bear (Wolf) and Fox, a connected series of Northern Animal Tales," (*Eine nordische Tiermärchenkette*), the author does not confine himself to his Finnish home. After a general introduction on folk tales and animal tales, he proceeds to establish the fundamental difference between the Indian and African tales, which he calls the Southern cycle of animal tales, and the tales of the bear and the fox which he terms the Northern cycle.¹³ The jackal appears as the servant of the lion,

¹³ KROHN C, pp. 13 ff. and 112 f.

Sometimes, to be sure, the servant imposes upon his master, but generally he helps him to obtain prey.¹⁴ The fox on the other hand is not the servant but the equal of the bear. By his superior cunning he dupes his strong but stupid opponent incessantly, until he finally causes his death. After this KROHN examines the tales of the bear and the fox under three heads: The bear in the company of the fox; The fox intruding himself upon the bear and, The bear and the fox engaged in common labour. In these groups each tale is traced separately and in a strictly systematic manner through all its variants, and the conclusions are: first, that they arose in Northern Europe among the Scandinavians, or among the Germans, before the Scandinavians separated from them, or simply with a Northern people, thus corresponding in a certain manner to what JACOB GRIMM termed 'deutsche Thiersage';¹⁵ and secondly, that in all of them the bear represents the original animal, though he has been replaced by the wolf in the majority of the tales everywhere except in parts of Scandinavia and in the zone of Scandinavian influence in Finland. Attention is also called to the similarity of the demon tales which represent the same conflict between stupid power and ingenious weakness.

KROHN's third publication, a paper read in May, 1889, and printed in *Fennia*, 1890, proceeds on the same line of investigation as his preceding publications. It first gives the supposed original forms of eleven connected tales of the Northern cycle, then traces their variants through Finland and the rest of the world and finally presents an outline of the Finnish or geographical method of studying folklore.¹⁶ The number of variants collected in Finland, (362), surpasses those of all other countries put together. A map of Finland indicates the exact limits to which each tale, or each group of tales, has penetrated in its Russian version with the wolf, and in its Scandinavian variants with the bear. The geographical method, employed by JULIUS KROHN, the author's father, with such eminent success in the history of the 'Kalevala,' is based on the assumption that every tale is in the beginning not vague but perfectly logical and complete—a point emphasized also by GASTON PARIS.¹⁷ Accordingly it must be the endeavor

¹⁴ Compare however the lion and the hare, 'Panch' i, 8 and in African stories.

¹⁵ KROHN C, p. 61 ff.

¹⁶ KROHN D, p. 11 ff.

¹⁷ COSQUIN, p. xxxvi.

of the folklorist to reconstruct the original form of each tale, to define the time and place of its origin and to account for the changes it has undergone on its migrations. To accomplish this, a tale which is generally very complicated, must first be resolved into actions consisting of one implication and one dénouement only, that is, into simple adventures. Then all the variants of such a simple adventure, or all adventures showing the same implication and the same dénouement have to be collected and arranged geographically and the literary versions which may be among them, also historically. Thereupon each of the elements of the adventure; as, the actors, the actions, the objects, etc., has to be traced through the whole line until their original forms have been determined. Then, finally, the original form of the whole adventure, its place of origin, its nationality and fundamental idea are obtained. This being done the changes which the original form has undergone can be traced from place to place, and it will be found that, above all, the following factors have been instrumental in producing them: The forgetting of a circumstance,¹⁸ the combination with other adventures or motives, the influence of an analogous adventure, transposition of events, confusion of actors, acclimatization of something foreign, modernisation of something ancient, antropomorphism or substitution of men for animals (or demons), zoomorphism or substitution of animals for men (or demons) and polyzoism or substitution of a number of animals in the place of one.

*7. Conclusion; a few facts of the political and literary
history of Russia.*

My own views regarding the questions treated in the last three chapters, will be stated at some length at the end of the discussion of the simple adventures. Suffice it to say here, that I agree on the whole with BENFEY'S theory of the propagation of folk tales and with GASTON PARIS' views on the origin of the mediæval animal epics; that I accept KOLMAČEVSKIJ'S conclusions with the restriction, however, that I would not admit quite so much Indian influence, and that I believe in the existence of KROHN'S

¹⁸ In cases where episodes had lost some of the original motives, the narrators had to invent new ones to fill the gaps, or to restore the sequence of the story, GASTON PARIS: *Cosq.*, p. xxxvi.

cycle of Northern animal tales, except that I would ascribe less originality to them.

I will conclude this introduction by calling attention to a few facts in the history of the Russian people and its literature which ought to be borne in mind during the course of this investigation; Russia was founded and for some time ruled by Scandinavians. Before the end of the tenth century the country accepted Christianity under auspices of the Greek church, and thereby became subject to a religious and literary influence from Byzantium¹⁹ and Greeko-Slavonic civilization, which was all the more powerful for the almost total absence of original literary productions at home. From the middle of the thirteenth until almost to the end of the fifteenth century, all the eastern and central provinces of the country were under the supremacy of the Mongols who were originally Buddhists, and later turned Mahometans. During the same time the North West was open to German influence through the flourishing emporium of the Hanseatic league at Novgorod and the dominion of the German order in the Baltic provinces, and the White-Russians were connected with Middle Europe as subjects to the crowns of Lithuania and Poland. From the sixteenth century on, when Byzantium and the Southern Slavs had succumbed to the Turks, the Czars commenced directly to invite Western civilization and, as the lack of home talent in literature still continued, many productions of the Occident, especially a great number of novels and tales, were introduced into the country, mainly by way of Poland.²⁰ During the whole time since the conversion of the people, the clergy, who also represented the literary circles, drew not only no inspiration from folklore,²¹ but did what they could to exterminate it. Nevertheless the folk songs and folk tales continued their existence in safe retreats and did not remain uninfluenced by literature. In our own century, finally, Russia has come into contact with the civilization of all the leading nations of Europe and Asia, but at the same time, her literature has attained to a truly national originality and independence, and her folklore is no longer an object of persecution, but of warmest interest.

¹⁹ WOLLNER, 'Volksepik,' pp. 43 ff.

²⁰ *Ibid.*, p. 44 f. a few works came directly from Germany and other countries.

²¹ *Ibid.*, p. 45, only one exception.

II. THE TEXTS OF THE TALES.

I will introduce the texts with a few remarks on the geographical location of the provinces where they are found. Kola is a peninsula on the White Sea and part of the government of Archangel which extends along the Arctic Sea from Finland to Siberia. Vologda lies south of Archangel, and Perm southeast of Vologda, both on the Siberian frontier. The three governments of Nižni-Novgorod (Nižegorod), Vladimir and Tver follow each other (from the city that gives its name to the first) to a point between Moscow and Petersburg. The provinces of Kaluga, Tula, Tambov, Saratov and Astrachan extend from a point a little towards the south west of Moscow to the Northern extremity of the Caspian Sea; Voronež lies south of Tambov.

1. *The Little Sister*²² *Fox and the Wolf*. AFANASIEV I, I a, pp. 1-5.
(Government of Voronež.)

There were once a husband and wife. The woman baked^{23a} whitebread and the man went fishing. Driving home with a full load of fish, he saw a fox lying dead by the road, and thinking she might furnish a nice fur-collar for his wife, he laid her on the fish. But alas! The Fox was not dead, and having thrown all the fish from the wagon, finally jumped down herself. When the man got home he told his wife about the fish and the fur-collar. She went out to see them, but finding neither the one nor the other, scolded her husband for making fun of her. Then he saw that the Fox had played a trick on him, and he became very angry. In the meantime while the Fox was gathering her^b fish in a pile, the Wolf came along and asked for some of them, but the Fox advised him to go to the river to catch fish for himself through the ice: he should put his tail in a hole and leave it there for quite a long while. The Wolf did as he was told and

22. The fox is feminine in Russian, hence I use the English word as a feminine in the texts.

23. The letters on the margin refer to the synopsis of the simple adventures and motives given at the end of these texts.

- the night being clear and cold his tail froze fast. In the morning some women came to get water and they beat the gray fellow until he tore off his tail and fled, eager for revenge on the Fox.
- c But the Fox, in the meantime had been in a house where they were baking pastry and had put her head in a pan of dough with which she covered it all over. Thus she met the Wolf again and appeased his wrath by saying that she had fared worse; he had only lost his blood, but her brains were oozing
- d out, and she could hardly drag herself along. So the Wolf feeling compassion for her took her on his back, whereupon she murmured 'the one that is beaten carries the one that is not,' but the Wolf did not understand her.²⁴
- e Then the Fox proposed that they build huts, she making hers of bark and the Wolf using ice for his. When in spring-time the hut of ice melted, the Wolf saw that he had been tricked
- f again and he threatened to eat the Fox. But the Fox interposed that they ought first to decide which is to eat the other by jumping over a pit. The Wolf assented to this, fell into the pit and was left there.
- g Thereupon the Fox took a roller in her paws and asked a peasant for a night's-lodging. Being admitted into the house she burnt the roller early in the morning and made the peasant give her a goose instead. At another peasant's house she ate the goose unnoticed and received a turkey. At a third she got
- h the daughter-in-law in place of the turkey. The young woman was put in a sack, but secretly replaced by a dog. The fox asked the woman to sing a song, but when she heard the dog
- i growl instead, she was much frightened and ran off. While running away, she saw a cock sitting on a gate, and asked him to confess his sins for being such a transgressor as to have seventy wives, and seized and ate him when he came down.

2. *The Fox, the Bear, the Wolf and the Hare.* AF. I, 1 e, pp. 14-15.
(Government of Tver.)

- a Once upon a time the fox stole a horse and a carriage and while driving through the wood she allowed first the stupid Bear to get in, then that grey thief, the Wolf, and finally the bandy-

24. Other variants of the first four adventures are found in the governments of Vladimir and Tambov; in the latter the Wolf tears the Fox to pieces.

legged Hare. Suddenly the shafts broke and the Fox sent her companions to get new ones; but the Bear and the Wolf brought whole trees and the Hare only a little twig, so she was compelled to look for shafts herself. While she was gone the Bear and the Wolf ate the horse, stuffed the hide and hitched it to the carriage like a live horse. On her return the Fox saw her companions had disappeared, but she fixed the shafts and did not discover their trick until she tried to make the horse go; then she began to cry and walked through the wood.

She was in the habit of stealing fish out of the peasants' fish boxes, and on one occasion having gotten the fish, she met the Wolf coming by who also wanted some. She persuaded him, however, to tie a bucket to his tail and catch them himself. During the cold night his tail froze in the ice and he was killed in the morning by the peasants.

Afterward the Fox came to the Bear's hole and asked him for quarters during the winter, and being admitted she placed under her some chickens of which she ate from time to time. When the Bear asked what she was eating, the Fox said she was tearing out her own entrails whereupon Mishka, the Bear, having tasted a piece of the supposed entrails of the Fox, thought them so delicious that he tried to tear out his own, but died in the attempt. Then the Fox was glad, for now she had food for a whole year, a soft bed and a warm hut.

3. *The Little Fox with the bast-shoe.* AF. I, 1 f., pp. 15-16.

One day a Fox found a bast-shoe, went with it to a peasant's and was permitted to stay there over night. While the others were sleeping she threw away the shoe and obtained in the morning a chicken to replace it. During the following night, which she spent at another peasant's house, she hid her chicken and received a goose in addition to it. Thus also she got a sheep and an ox, killed them all, hid their flesh, stuffed the ox's hide and placed it by the road-side as if it were a live ox. The Bear and the Wolf, who happened to pass by, are told to steal a sleigh in order to have a ride, but by the time they returned with the sleigh the Fox was gone, and when they wanted to eat the ox and saw it was nothing but a hide and straw, each went his way.

4. *The Little Fox Midwife, i.* AF. I, 2 a, p. 17.

(Government of Vladimir.)

- a Two gossips, the Wolf and the Fox, once had a jar full of honey. One night while they were lying in their house, the Fox knocked secretly with her tail against the wall, and when the Wolf, heard it he said: 'Gossip, Gossip, somebody is knocking; ' the Fox muttered that she was probably called to assist at a childbirth. The Wolf told her to go, but she went to the honey and ate to her satisfaction and on her return being asked what God had given, replied 'A firstling.' The call was repeated twice. The next time when she came back she answered 'A middling; ' and the third time, having finished the honey, 'A lastling.'
 b Soon afterward when the Fox fell ill and wished for some honey, the Wolf discovered the theft. He accused the Fox of it, but she protested her innocence, and proposed they should lie in the sun and sweat, then the honey would show on the one who did it. The Wolf was satisfied, lay down in the sun and soon fell asleep. While he was sleeping the honey appeared on the Fox who took it and smeared it on him, then awakened him and made him plead guilty.

5. *The Little Fox Midwife, ii.* AF. I, 2 d, pp. 21-24.

(Government of Vologda.)

- a The Wolf and the Fox build a hut of snow. He provides calves and sheep, and she gets hens and chickens. One day when all the peasants are making hay, they go into the village
 b and steal some chickens and a pot of butter. The Wolf places the butter on a high board that the Fox may not eat it, but she has herself called to act as a midwife for the rabbit and eats the concealed supply as narrated in the story just given above. The Wolf does not discover the loss of the butter until he wants to
 c give a feast to other animals. He then accuses the Fox of the theft, and in the following trial which takes place before a fire in the hut, the Fox wipes the pot with her paws and besmears the sleeping Wolf and the floor in front of him with the remnants of the butter. Thus convicted of the theft, the Wolf runs away angrily and does not return. 'He has told me the story himself and he protested he would never live with the Fox again.'²⁵

²⁵. Other variants in the governments of Perm, Nižni-Novgorod and Saratov; the second has the Bear in place of the Wolf.

6. *The Little Fox Godmother*. AF. I, 2 c, pp. 19-20.

(Government of Archangel.)

The Wolf and the Fox were living in the same place, but the a
 Wolf had a hut of bark and the Fox had one of ice. In the
 spring-time the Fox's hut melted and she applied for admission
 to the Wolf's abode. The Wolf admitted her; first, to a place
 on the steps; then, to his room and finally to a place on his
 stove. As the Fox had not eaten anything for three days, she b
 looked where her host kept his provisions and discovered them
 in the garret. Thereupon follows the usual trick of knocking
 and an invitation for both to be godfather and godmother at a
 baptism. The Wolf declines but sends the Fox, who succeeds in
 eating the provisions, butter and flour, in the same manner as
 noted above. When the Wolf discovers the theft, he lets it pass
 and requests the Fox to go to Russia for provisions. There the c
 Fox meets a peasant with a sledge full of herrings, has herself
 thrown on them, gnaws a hole through the mat which contains
 the fish and through the bottom of the sledge, and while the
 peasant is asleep, both the herrings and the Fox disappear. The d
 latter however collects the fish, takes them to the Wolf and
 pretends to have caught them with her tail through the ice. The
 Wolf starts out with a bag of bread to fish and puts his tail
 through the ice while the Fox is praying that it may freeze.
 Thus the Wolf freezes fast, and in the morning the daughters of
 the pope²⁶ kill him and make a fur cloak of his hide, 'but the Fox
 remained alive, is living still and will survive us all.'

7. *The Fox Mourner, i*. AF. I, 6 b, p. 36.

(Kola.)

An old man loses his wife and seeks a professional mourner. a
 The Bear whom he meets first, is willing to do the mourning but
 fails to win the old man's favor in the stipulated trial and is
 rejected. The Fox whom he meets next, is successful and is
 engaged. While the Fox is mourning, the old man digs the
 grave, but when he returns the Fox has eaten the dead body
 and disappeared.

8. *The Fox Mourner, ii*. AF. I, 6 a, pp. 35-36.

A bean grows up to the sky. An old man climbs up toward a
 heaven; first alone, then with his wife, drops the sack in which

²⁶ The 'popes' (Russian *póp*=priest) are permitted to marry.

- b he carries her and thus becomes the cause of her death. As they have dwelt alone in a vast plain there is no mourner on hand and the man has to go out to look for one. At first he meets a Bear, then a Wolf and at last a Fox. The lamentations of the Bear and the Wolf do not please him, but that of the Fox gratifies him so much that he engages her and promises her a pair of chickens for each lamentation. As he has the Fox chant her lamentations four times and he possesses only three pairs of chickens, he puts two dogs in a sack and the six chickens on top of it. The Fox takes the sack and in turn eats six chickens, but when she opens it for the seventh time the dogs jump out and start to pursue her. She runs until she finds a place of refuge under a log. While lying there she asks her ears, her eyes, her feet and her tail how they have acted. The ears, eyes and feet declare that they have promoted her flight, but the tail admits that it has been an impediment. To punish this member for the hindrance, she gives it to the dogs but by it they pull her out and tear her to pieces.

9. *The Fox Physician.* AF. I, 5, pp. 32-34.

(Government of Archangel.)

- a An old man and an old woman each planted a cabbage-head ; that of the woman withered, but that of the man grew and grew and grew until it reached heaven. Then the man climbed up, cut a hole into heaven, feasted and slept there, and on his return told his wife of the wonderful hand-mill there that turned out cakes and other dainty things. The next time he went, she wanted to go with him, and as she could not go up by herself he placed her in a sack, took the sack between his teeth and commenced to climb up again. When he had almost reached heaven he inadvertently answered a question asked by his wife, the sack slipped from his mouth and his wife was crushed to death.
- b While he was bewailing his loss, a Fox came along, asked him about his grief and offered to cure his wife. The man was satisfied, gave the Fox flour and butter and left her alone with the body. The Fox, however, gnawed off all the flesh from the bones, made dough of the flour and butter and ate it, then ran away and left the old man alone in his sorrow.

10. *The Sheep, the Fox and the Wolf.* AF. I, 9, pp. 45-46.
(Government of Archangel.)

A Sheep who had run away because she was always blamed a
for what the Ram did, met a Fox who had left home because she
was charged with the misdemeanors her husband committed.
After a while they fell in with a Wolf who was made responsible
for the lambs that the female wolf tore to pieces. While they b
were walking along together, the Wolf suddenly pretended that
the Sheep had on his fur, and the Wolf being asked by the Fox
whether he could swear to it, declared that he was willing to go
to the cross and take his oath on it. The Fox however led him c
to a trap the peasants had set by the road and told him to kiss ²⁷
it. No sooner had the Wolf touched the iron than he was caught.
The Sheep and the Fox ran away unhurt.

11. *The Animals in the Pit, i.* AF. I, 10 a, pp. 46 47.

Once upon a time a Hog was going to St. Petersburg to a
church. On its way it met a Wolf [who said]: 'Hog, Hog, where
are you going?' 'To St. Petersburg to church,' [he replied].
'Take me with you' [he said]; 'Come along, Gossip!' [the Hog
rejoined]. Thus the Wolf joins the Hog and in the same way
they receive three more companions, first the Fox, then the Hare
and at last the Squirrel. They continue their journey together
until they fall into a pit. After they have been in it for some b
time and become very hungry, the Fox proposes that they try
their voices and eat the one whose voice is pitched highest.
Then the Wolf begins with his coarse voice: 'O-o-o!', the Hog
sings a little higher: 'U-u-u!', the Fox higher still: 'E-e-e,' and
the Hare and the Squirrel cry 'I-i-i.' Since the voice of the last
two is pitched highest, they are torn to pieces and devoured.
On the following day the Fox suggests that they ought to eat
next the one whose voice is pitched lowest, and this time the
Wolf is the unfortunate creature. The Hog and the Fox swallow c
all of his flesh directly, but the Fox hides some of his entrails
under her and keeps eating of them day after day. Finally
when the Hog asks her what she is eating, she replies that she
is eating her own entrails and advises the Hog to tear open its
belly and do the same. Thereupon the Hog does tear open its

27. The kissing of the cross, or gospel, is a familiar part of the ceremony of swearing in courts of justice.

belly and dies of it and thus becomes the prey of the Fox. 'Whether the Fox has come out of the pit, or whether she is in there yet, I am sure I cannot tell.'

12. *The Animals in the Pit, ii.* AF. I, 10 b, 47-50.

(Government of Voronež.)

- a A Boar who is going into the woods to eat acorns, warns a
 Wolf who is anxious to join him that there is a wide and deep
 b pit which he cannot jump. Nevertheless the Wolf insists on
 going, but when they come to the place and jump, he lands in
 the pit. On the following day the Boar encounters a Bear; on
 the third, a Hare; on the fourth, a Fox. None of them heeds
 his warning and all fall into the pit. Thus there are four of them,
 and as they can find nothing else to eat they have to choose
 victims from among themselves. This time those who shout
 c feeblest are eaten; first, the Hare and next the Wolf. The Fox
 hides some of the flesh under her and when asked by the Bear
 what she is eating, makes him believe that she is eating her own
 flesh, and induces him to take out one of his ribs. The Bear
 d dies of this and the Fox consumes his flesh. When she has be-
 come hungry again she perceives a Thrush that is building its
 nest on a tree overhanging the pit, and threatens to devour its
 e young ones if it does not give her something eat. The Thrush
 muses and ponders for a while how it shall get food; then it flies
 into the village and brings the Fox a chicken. The Fox acknowl-
 edges that she has gotten something to eat, but declares she also
 f needs something to drink. The Thrush muses and ponders
 again then flies away into the village and brings her water.
 Thereupon the Fox confesses that she has had something to eat
 g and to drink but demands to be helped out of the pit. The
 Thrush muses and ponders how to get her out of it and pres-
 ently commences to cast sticks into the pit and throws in so
 many that the Fox can jump out. Then she stretches herself,
 admits that she has been fed and watered and rescued from the
 h pit, but demands to have some amusement. The Thrush muses
 and ponders once more and finally bids the fox to follow it into
 i the village. There it lights on a gate and has the Fox lie
 down under it, and when it begins to cry, 'Grandmother, grand-
 mother, bring me a piece of tallow,' the dogs rush out and kill
 the Fox. 'I was up there, too, and drank mead; I passed my

lips but nothing came into my mouth. They gave me an officer's coat. I went away. Then the ravens flew and cried: 'Officer's coat! Officer's coat!' ²⁸ I understood 'Off with your coat' and took it off. They gave me a soldier's cap. The ravens flew and cried: 'Soldier's cap! Soldier's cap!' ²⁸ I understood: 'Stole your cap,' took it off and then had nothing at all."

13 *The Fox and the Woodpecker.* AF. I, 12, pp. 50-51.

(Nizgorod.)

A Woodpecker had a nest with three young ones, on an oak tree. Suddenly the Fox came, knocked with her tail against the tree and declared she wanted it. The Woodpecker regretted that it had, as yet, only one young one hatched out, but the Fox answered she would teach it the blacksmith's trade. So the Woodpecker threw it down and she ate it in the bushes. The same thing happens to the other two to whom she offers to teach the shoemaker's and the tailor's trade.

14. *The Dog and the Woodpecker, i.* AF. I, 32 a, pp. 106-8.

A Woodpecker finds an old Dog who is driven away from his master's house and promises to feed him on condition that he guard the Woodpecker's children. Thereupon when they see some women carrying dinners in pots to their husbands, the Woodpecker bespatters itself, rolls in the dust and flies so low that the women set down their pots and attempt to catch it, and the Dog eats the dinner. Then the two friends set out for the Woodpecker's nest and soon meet a Fox whom the Dog pursues at the Bird's request. The courses of the Fox and the Dog cross a road which a peasant is passing with a cask of tar, and while the Fox succeeds in jumping through the spokes of the wheels, the Dog is caught in them and killed. To avenge his friend, the Woodpecker begins to peck at the horse's head and on the cask and thus keeps on until the enraged peasant in his attempts to kill the Bird has slain his beast and broken his cask. The bird, still not satisfied, flies even to the peasant's home and pecks at his child's head until the child is wounded by its own mother.

²⁸ The Russian text has 'blue coat' and 'red cap,' which I have replaced by officer's coat and soldier's cap in order to make the supposed misunderstanding possible.

15. *The Dog and the Woodpecker*, ii. AF. I, 32 b, pp. 108 9.

a A Woodpecker undertakes to provide for a Dog who is
 b driven away from home. At first it flies into a house where
 they are celebrating a wedding and runs over the tables so that
 the guests throw dishes at it, and the Dog finds plenty to eat on
 c the floor. The animals then go into another house where an old
 man is tapping wine in the cellar. Here the Woodpecker pecks
 on the cask until the man throws his funnel at it, and while the
 man tries to recover the funnel the wine runs out and the Dog
 d drinks his fill. The Dog is next taken to the thrasher's floor to
 have some amusement. The Bird alights on the shoulder of
 one of the thrashers and pecks his neck until his comrade wishing
 e to kill the Bird knocks him down with his flail. Thereupon the
 f ^{and} animals proceed to plot against a Fox. While the Woodpecker
 engages her attention by feigning lameness, the Dog watches his
 opportunity and seizes her, but a peasant who is passing by with
 g a load of pots, kills both the Fox and Dog. The Woodpecker
 causes the peasant to slay his horse and break his pots.

16. *The Bear, the Dog and the Cat*.²⁹ AF. I, 26, pp. 93-95.

a An old Dog that is driven from his master's house lies down
 b under a tree where he is found by a Bear. The Bear has sym-
 pathy for him, paws the ground until his eyes become red, his
 hair bristles, his tail stands erect and then he kills a stallion for
 c the Dog. When the Dog is hungry again, the Bear tears a
 peasant woman's child from its cradle, gives the Dog a chance to
 save it and thereby induces his former master to receive him
 d back into his house. Some time afterward, there is a great sup-
 per at the house, and when the company is fairly drunk the
 Dog leads his friend, the Bear, into the room. The Bear, how-
 ever, after having drunk a few glasses of wine cannot keep still
 e and is beaten so severely that he barely saves his life. The
 f same peasant drives a Cat also from his house. At first the
 Dog provides the Cat with food from the house, but after he
 has been beaten for this he tries to kill a stallion as he saw the
 Bear do and perishes in the attempt.

17. *The Fox and the Gorcock*. AF. I, 11, p. 50.

(Government of Tver.)

A Fox who was running through the woods, perceived a Gor-

²⁹ This story is inserted here because of its supposed relation to those preceding.

cock and said to him: "Garrick, Garrick! I was in town." 'Boo-boo-boo! Boo-boo-boo! You were? Then you were.' 'Garrick, Garrick, I have brought an ordinance with me.' 'Boo-boo-boo! Boo-boo-boo! You have? Then you have.' 'That you Gorcocks shall not sit any longer on trees, but always go on the green meadows.' 'Boo-boo-boo! Boo-boo-boo! We shall? Then we shall.'—'Garrick, who comes driving there,' asked the Fox, as he suddenly heard tramping of horses and barking of dogs. 'A peasant.' 'What is running behind him?' 'A colt.' 'What kind of a tail has it?' 'A crook tail.' 'Well, good-bye Garrick! I am in a hurry to get home.'

18. *The Fox Confessor.* AF. I, 4 a, pp. 27-28.

Once upon a time a Fox had been roaming through the woods a for a whole long night of autumn and had not found anything. Toward daybreak she ran into a village, went into a barnyard and climbed up on a chicken roost. While she was creeping along on it and just about to seize one of the chickens, the time came for the cock to crow. He flapped his wings, trod with his feet and crowed with all his might. The Fox was so terrified that she fell from the roost and was sick with a fever for three weeks. After that the Fox saw the Cock one day sitting on a b dry tree in the wood. She waited in vain for him to fly down and devised a plan to deceive him. She went to the tree and cried: 'Dear Cox, how are you to-day? What has the devil brought you here for,' thought the Cock. But the Fox came nearer and continued with a sanctimonious air: 'My dear Cox, I have come to save you. I wish to lead you on the right way and teach you the truth. Don't you see, dear Cox, you have fifty wives and have not confessed your sins once. Come down to me and do penance! I'll take away all sins and will not allow you to perish.' The Cock thereupon began to come down little by little and finally fell right between the paws of the Fox. She seized him and said: 'Well, now I'll make it uncomfortable for you. Do you adulterer and debaucher recall your bad deeds? Remember how one dark night I came to help myself to a single chicken; but you flapped your wings and trod with your feet.' 'Dear Fox,' answered the Cock, 'your words are gracious and c wise. I'll tell you something: At our chief priest's there will soon be a feast, then I'll ask them to let you bake the bread for

supper and pancakes sweetened with honey and you will gain honor thereby too.' Now the Fox opened her paws, and the Cock flew upon a tree.

19. *The Cat, the Cock and the Fox, i.* AF. I, 17 a, pp. 56-60.
(Government of Vologda.)

- There was once a man who had a Tomcat and a Cock. The man went out to work in the woods, the Tomcat carried dinner to him, and the Cock was left behind to take care of the house.
- a But when the Fox came and sang under the window: 'Kikeriki, my Cock with the golden combs! Look out at me! I'll give thee peas,' the Cock looked out and was seized and carried away. While the Fox was running off with him, he cried: 'The Fox is carrying me away, is carrying away the Cock through the dark woods, into the far distance, into foreign lands, over three times seven countries into the thirtieth kingdom, into the thirtieth
- b empire. Tomcat Thomson (*Kot-Kolonaevič*) save me!' The Tomcat heard his cry and delivered him, warning dear Cox Cock (*Petja Petušok*) never to look out of the window again. Nevertheless the Fox succeeds in catching him again, and after he has been rescued once more, she outwits him even for a third time.
- a The conclusion is told differently. According to one version the Fox eats the Cock and leaves nothing but his tail and feathers. 'The man and the Tomcat were sad and said: 'That follows if
- c one does not heed advice.' According to the other version, the Cat buys a coat, red boots, a cap, a bag, a sword and a *gusli* and sings and plays as a *guslar*³⁰ before the Fox's house. First the Fox sends her children, then the Cock, and finally she comes herself. Her children and she herself are slain; the Cock runs home.

20. *The Cat, the Cock and the Fox, ii.* AF. I, 17 c, pp. 61-62.

- a A Tomcat and a Cock are living together. In spite of his
- and friend's warnings the Cock is carried off three times. The last
- b time the Tomcat knocks with his tail against the window of the
- c Fox and wishes good health to her two sons, Dimesa and Remeša, and her four daughters. The sons and daughters and the Fox herself perish; the Cock and the Tomcat go home, have a pleasant time and earn much money.

³⁰ *Gusli* is a kind of harp, and *guslar* a harper.

21. *The Cat, the Ram, the Cock and the Fox*, iii. AF. I, 17 b,
pp. 60-61.

A Cat, a Ram and a Cock are living together. While the Cat ^a and the Ram are peeling bast in the wood, the Fox sings under the window, beguiles the Cock and carries him off. Twice the ^b Cock is rescued immediately, but the third time he is taken to the Fox's house. Then the Ram and Cat make a harp and play under the window of the Fox: 'Ding-ding, there lives a beautiful Fox in a golden kennel and she has seven daughters; the first, ^c Scare-the-bird; the second, Little Scare-bird; the third (?); the fourth, Sweep-the-hearth; the fifth, Shut-the-pipe; the sixth, Fan-the-fire; the seventh, Bake-the-cake.' The Fox sends, first, Scare-the-Bird to see who is singing the beautiful song, but when she comes out she is killed by the Cat and the Ram and thrown into a basket. In the same way the other daughters and the Fox herself are slain and the Cock, who is found alive, is taken home.

22. *The Fox and the Crab*. AF. I, 15, p. 54.
(Government of Tambov.)

The Fox and the Crab stood together and spoke with each other. The Fox said to the Crab: 'Come, I'll run a race with you.' The Crab replied, 'All right, Fox, come!' So they started to run, but just when the Fox darted away the Crab caught hold of her tail and did not let go till the Fox had reached the goal and turned round. Then the crab said: 'I have been waiting for you here for a long time.' So the Fox had to acknowledge that she was beaten.

23. *The Fox and the Crane*. AF. I, 13, pp. 51-52.
(Government of Tver.)

The Fox had made friends with the Crane and had even become his gossip at a baptism. Thus the Fox invited the Crane to a feast for which she had prepared manna in a pan. 'Please eat, my dear gossip, I have prepared it myself.' The Crane struck in vain with his long bill on the flat pan, he could not get hold of anything. Still he thanked his gossip for her kindness and in his turn, invited her to a feast. For this he had prepared a soup which he served in a narrow-necked jug. 'Eat, my dear

gossip! This is all I have to offer.' This time the Fox tried in vain to eat and when she saw that she could not get anything, she became very angry, for she had expected to eat for a whole week. 'As one calls into the wood so the echo comes back.' From that time on, the friendship between the Fox and the Crane was over.

24. *The Fox and the Jug.* ERLLENWEIN, No. 34.

(Government of Tula.)

- a The Fox used to go to a peasant's house to steal chickens. The peasant suspended a jug, into which the wind was blowing, and the jug made music: *u-u-u*. The Fox came again and listened, and when she saw the jug, she seized it by the ribbon attached to the handle and hung it on her neck. 'Just wait, you stupid old jug,' said she, 'I'll drown you,' and carried the jug
b to a hole in the ice and set about to sink it. The jug gulped itself full of water: cluck-cluck-cluck, and dragged the Fox with it to the bottom. Then the Fox prayed: 'Jug, jug, don't drown me! Surely I won't do it, surely I just wanted to frighten you.' The stupid old jug, however, did not listen, but drew her further and further to the bottom and drowned her.

25. *Snow-white and the Fox.* AF. I. 14, pp. 52-53.

(Government of Kaluga.)

- a Two old people had a granddaughter by the name of Snow-white. Once upon a time when she had been permitted to go into the woods to gather berries with her companions, she was separated from them and being very anxious, she climbed a tree and wept bitterly. At first a bear saw her there and offered to carry her home, but she was afraid he might eat her and so she did not come down. Then came a Wolf and wanted to take her, yet she did not trust him either and also let him go. Finally a Fox offered her services, was accepted and carried her home.
b Her grandparents gave the Fox milk, curd and eggs, yet she asked for a chicken. Then they took two sacks, put a chicken into one and a dog into the other and let the chicken go first, and immediately afterward the dog. The Fox had a narrow escape but saved her life.

26. *The Peasant, the Bear and the Fox*, i. AF. I, 7 a, pp. 37-38.
(Government of Tula.)

A ploughman who was sowing turnips was surprised by a Bear and could only save his life by promising him one half of his crop. At harvest time the Bear came and got the leaves, with which he was satisfied until he happened to taste the sweetness of the roots. Then he became very angry and told the man he would tear him to pieces if he ever dared to enter the wood again. For a long time the peasant stayed at home and burnt his wall-boards, his benches and his casks, but finally he was compelled to start for the forest to get some firewood. While he was going there slowly, a Fox ran up to him, learned the cause of his grief and promised to imitate the noise of a beater for game. When the Bear heard that noise he came to the man to ask him what it was, and on learning that there were hunters in the wood he begged the man to lay him on his sledge like a log, to cover him with wood and to tie a rope around it. The peasant did as he was told, laid the Bear on the sledge and covered and bound him, and then took his axe and killed him. The Fox went with the man to obtain a reward, but he whistled for his dogs and sent them after her. Having succeeded in reaching her hole, she asked her eyes, her ears and her tail as indicated in a previous story (8d). Since her tail has hampered her flight, she gives it up to the dogs who pull her out by it and kill her. 'So it often goes through the fault of the tail, the head also perishes.'

27. *The Peasant, the Bear and the Fox*, ii. AF. I, 7 b, pp. 38-40.
(Government of Tambov.)

A peasant and a Bear who were great friends raised a crop of turnips and a crop of wheat together. As the Bear did not receive anything but the leaves of the turnips and the stubbles of the wheat, and the man made fun of him in addition, he became very angry and threatened to devour him. In this difficulty the man is saved by the Fox who asks him whether there are no Bears and Wolves in the wood. At the Bear's request he answers, 'No'! 'What is lying there by your wagon'? continued the Fox. 'Say a log' whispered the Bear. 'A log' replied the peasant. 'If it were a log, it would be bound fast on the wagon.' While the Fox is gone for a little while the Bear

allows himself to be bound on the wagon. Then the Fox returns. 'If it were a log, the axe would stick in it.' The Bear whispers, he should strike the axe into him, but the man does it
 c so hard that he kills him. The Fox receives for her trouble a sack with what is supposed to be two white chickens, but when she opens it, she sees that it is two white dogs, runs off as hard
 d as she can and with difficulty succeeds in reaching a place of refuge. There follows here her conversation with ears and eyes, feet and tail; she sacrifices the latter and thereby loses her life.³¹

28. *The Peasant and the Serpent.* ERLLENWEIN No. 22.

(Government of Tula.)

A peasant who was burning stubbles in spring, preserved a Serpent's life by putting it into a sack. After the danger was passed and the Serpent let out of the sack, it threatened to devour its rescuer, but accepted his condition that three should
 b decide whether it was right. A Hare and a Wolf declared that
 c good was always recompensed by evil. The Fox said the same, but pretended not to believe that the Serpent could go into the sack, unless she saw it. The Serpent then crept in again and
 d the peasant smashed it against a wheel. For his service, the Fox was promised three chickens, but received three dogs instead
 e and barely escaped to her kennel. There she asked her eyes, ears and feet, and her tail what they have done and as her tail has hampered her flight, she sacrifices it to the dogs and thereby loses her life.

29. *Old Hospitality is forgotten.* AF. I, 8, pp. 43-45.

(Government of Astrachan.)

a A Wolf pursued by hunters met a shepherd coming from a field with a sack and a flail. The shepherd allowed him to get into his sack and told the hunters he had not seen any Wolf, yet when the danger was past and he opened the sack again, the Wolf declared that he would eat him and met all his objections
 b by saying: 'Old hospitality is forgotten.' The peasant then consented to be eaten provided the first person they should encounter were of the Wolf's opinion. This was an old Mare who had lived at her master's for twelve years, had borne him

³¹ Another variant occurs in the government of Astrachan. The motive of the hunt appears here still more obscured.

twelve colts, had worked for him with all her strength, and had finally been dragged into a ravine from which she had hardly been able to get out again. She agrees with the Wolf: 'Old hospitality is forgotten.' The peasant became quite sad at this, but the Wolf was willing that he should ask the opinion of another person. This was an old Dog who had served his master faithfully for twenty years, had watched his house and protected his herds and, at last, had been driven away because he could not bark any more. He too says: 'Old hospitality is forgotten.' Thereupon the peasant grew more discouraged still, but c persuaded the Wolf to wait until they had seen a third person. This was the Fox. She doubted that the big Wolf could have been in the small sack and pretended to disbelieve both the assertions of the man and those of the Wolf, until the latter had gotten into the sack again. Then she told the peasant to tie it up and to thrash on it with his flail. The man did this, but struck d and e the Fox dead, too, and said: 'Old hospitality is forgotten.'

30. *The Bear, the Fox, the Bull-fly and the Peasant.* AF. I, 20.

pp. 77-79.

A Bear who saw a peasant driving into the wood with a pie- a bald horse, wondered who had coloured it. On learning that the man had done it himself he, too, asked to be coloured, yet no sooner was he bound tight when he howled and wished to be released again. Still the peasant went on, made his hatchet red-hot and burnt and scorched him till he burst his fetters in agony and ran away howling for revenge. On the following b day a Fox drank a jug of milk which the peasant's wife, who was mowing rye, had taken with her out into the field. When she had finished it, however, she could not pull her head out again. 'Jug,' she said, 'thou hast had thy fun, this will do! Stop thy nonsense now and let me go! My dear jug, my little dove. I have had enough of thy silliness.' While the Fox was pleading thus, the peasant who had come to look after the work of his wife struck the Fox a blow that crushed one of her legs, and wild with pain she made a jump, smashed the jug against a stone and ran away. Finally when the peasant commenced to c load the rye on his wagon he was stung by a Bull-fly and punished it by sticking a straw into its belly. The Bull-fly, the Bear and the Fox meet and concert a plan of revenge. (Rest omitted).

31. *The Tale of the Flayed Goat.* AF. I, 28, pp. 98-100.

(Government of Tambov.)

- a A peasant who is living with a little Hare finds a Goat that is
 flayed on one side and takes him to his house. While he and
 the Hare are absent, the Goat bolts the door and does not allow
 b the Hare to get in again. The Wolf and the Cock, who wish to
 c help the Hare, are frightened by the Goat, but a Bee stings him
 and drives him out. The Hare goes in his house and sleeps.
 'When he shall have done sleeping, the story will begin again.'

32. *The Fox, the Hare and the Cock.* AF. I, 3, pp. 25-27.

(Government of Vladimir.)

- a Once upon a time there was a Fox who had a house of ice and
 a Hare who had one of bark, but when spring came the Fox's
 b house melted and she went to the Hare's and turned him out.
 c The Hare cried and did not know what to do, and even the Dogs,
 a Bear and a Bull who wished to restore his house to him were
 d frightened away by the Fox's presumptuous words. The Hare
 was quite sad till there came a Cock with a scythe who terrified
 the Fox with his threats and killed her when she came out.
 Thenceforth the Hare and the Cock lived together and were
 always happy. 'There you have your story, give me a jug of
 butter!'

33. *The Tale of the Ram that was flayed on one side.* AF. I,
29, pp. 100-102.

(Government of Tver.)

- a A master kills five sheep to get skins for a coat, and when he
 finds that half a skin more is wanted, he flays a ram on one side.
 b Being very angry the Ram runs away with a Goat and they build
 a house. A Cow, a Hog, a Cock and Gander having become
 c dissatisfied, leave home and when winter approaches, they ask
 admission to the house of the Ram and Goat. The latter do not
 wish to let them enter, but finally yield to their unceasing
 d threats. After a while robbers come, yet their spy meets with so
 e terrible a reception that they soon leave again. Later on, Wolves
 try to get possession of the house, but their messenger fares as
 ill as the spy of the robbers, and they do not dare to make an
 f attack. A Hedgehog, however, who is with them knows that
 the Ram is flayed on the side, so he rolls in and stings the Ram
 and puts all the domestic animals to flight. Then the Wolves
 go in and live there.

34. *Animals in Winterquarters.* AF. I, 30, pp. 102-105.

A Ram who is seeking to escape the winter and cold and is a looking for warm weather, is joined first by a Bull, then by a Hog, then by a Gander and finally by a Cock. The Bull proposes b to construct a house for the winter and asks the others to help him to build it, but they all think they can do without it and let him put it up by himself. After it has grown cold, however, they c come to the house one after the other and gain admission by their threats to destroy it. Then they live happily together until the Cock cannot help singing and thereby betrays their place of refuge to the Fox, who soon comes to the house with the Wolf and the Bear. First the Fox goes in to get the Cock, d and is killed by the Bull and Ram, then the Wolf meets with the same fate while trying to seize the Ram, and finally the Bear has a very narrow escape when he attacks the Bull.

35. *The Bear and the Cock.* AF. I, 31, p. 105.

An old man had a stupid son who threatened to break the a stove to pieces if he did not give him a wife. The father objected that they had no money, but the son replied that they had an Ox which they might kill and sell, whereupon the Ox fled. The same thing is repeated with their Ram and their Cock. No b sooner had the three animals built a house in the wood than the Bear learned of it and came to eat them. Still the Cock c frightened him by his threats so terribly that he ran until he fell dead. Then the blockhead found him, sold his skin and got married with the proceeds. The Ox, the Ram and the Cock d however, went home again.

36. *The Wolves and the Bear are frightened, i.* AF. I, 19 a, pp. 67-70.

(Government of Vladimir.)

A Cat who is to be killed for having taken cream, induces a a Ram to flee with him. They pick up a wolf's head lying by the road-side and go straight toward a fire which they see shining in the distance. When they are close to it they perceive twelve Wolves sitting around it and warming themselves. After b having saluted them, the Ram asks the Cat: 'Brother, what is there for supper?' 'You know we have those twelve wolves head's.' 'Select the fattest.' The Ram went into the bushes and

lifted up their wolf's head and asked: 'Is this the one, brother Cat?' 'No, choose a better one!' Then the Ram lifted up the same head again: 'Is it this one?' Now the Wolves began to feel uncomfortable and would have liked to run away at once, but not daring to do so, four of them ask permission to go to get some wood, four others go after water and the last four follow the rest. Though the Tomcat had ordered them to be back soon, he and the Ram were very glad they were gone and hoped
 c they would never return. The Wolves, however, collected again, met the Bear Michajlo Ivanovic and decided with him to invite the Tomcat and the Ram for a feast. The Fox, however, who had to deliver the invitation, gave on his return such a description of the Cat, that the Bear considered it advisable to place one of the Wolves on a high stump to give notice of the arrival of the guests while he himself with the Marmot continued the prepa-
 d rations of the feast. As soon as the Ram and the Cat had come, the former knocked the Wolf on duty from his stump and the latter scratched him up so terribly that all the Wolves dispersed,
 e the Bear climbed a fir-tree, the Marmot hid in a hole and the Fox concealed herself under a log. The two guests ate the viands prepared for them until the Cat frightened by the tail of the
 f Marmot climbed the fir-tree. This terrified the Bear so that he let go the tree and in falling almost crushed the Fox, yet both managed to escape.

37. *The Wolves and the Bear are frightened, ii.* AF. I, 19 c, pp. 73-76.

- a In a distant country there lived a peasant who had a Goat and a Ram. As the peasant was short of hay and treated them very ill, they fled, taking with them a bag and a gun. On their way they found a wolf's head. Then the Goat said: 'Brother Ram, take the head and put it in your bag!' 'What in the deuce shall we do with it? Walking is tiresome enough any way.' 'Just take it with you! When we get to our place we will make a head-cheese of it.' Thereupon the Ram picked up the wolf's head, put it in his bag and took it with him. Finally they reached a wood. The Ram declared that he was almost frozen, but the Goat said he had seen the light of a fire in the distance.
 b So they went toward the fire and fell in with twelve Wolves who were sitting round it warming themselves. The Ram was frightened, but the Goat told him not to be afraid, walked right

up to the Wolves and said: 'How are you comrades? How are you Kozma Mikitič?' answered the Wolves in anticipation of a dainty bit, since the Goat and the Ram seemed to have come of their own accord to enter their jaws. The Goat however thought otherwise and said: 'Well, brother Ram hand me a wolf's head, we'll cook it and make a head-cheese of it.' The Ram took the wolf's head out of the bag and presented it to the Goat. 'Not this one! there is another, that of the oldest Wolf, that's the one I want.' The Ram went to look into the bag and after a long search brought back the same head. 'You block-head,' cried the Goat angrily, stamping with his foot, 'that is not the one either. The one I want is lying below on the bottom.' The Ram searched again and brought the very same head for a third time. 'At last,' cried the Goat, 'that is the right one.' Meanwhile the Wolves, who had been looking on, had become suspicious: 'Good gracious, how many of our people they must have killed! A whole sack full of nothing but heads.' Now the Goat asked: 'Brothers, do you not have anything for us to cook our supper in?' Then the Wolves jumped up and ran away, one after some wood, another after some water, a third after a pot, but all were thinking only of how they might escape alive. The Wolves return afterward, being encouraged to do so by a Bear, but since the Goat has climbed to the top of a tree and the Ram is clinging with his forefeet to one of the lower branches, the Wolves and the Bear do not know what has become of them. While the Bear is sitting under the tree and telling the Wolves to gather some acorns that he may prophesy with them where the Ram and the Goat are, the Ram falls down. At the same time the Goat fires a shot and speaks so boldly that their enemies flee. The Ram and the Goat return home and suffer no more want.

38. *The Wolves are frightened.* AF. I, 19 b, pp. 70-73.

A Tomcat Vaska (Basil) who has been beaten so cruelly that he can only walk on three legs, persuades a Goat and a Ram who are to be killed in honor of a son-in-law, to flee with him. The Goat takes Vaska on his back and so they run over mountains and valleys until they reach a meadow with hay stacks where they decide to spend the night. Since it is cold, however, and they need a fire, Vaska bids his companions knock their heads against each other, lights some birch bark with the sparks

that fly from their eyes and soon has one of the stacks ablaze. Then a peasant, the Bear Michajlo Ivanovic, who being badly wounded by the farmers is on his way to the physician Fox, comes and asks for shelter. He is welcomed and scarcely have they chosen their places for the night: the Cat on a haystack, the Bear under it, the Goat and the Ram by the fire, when
 b suddenly eight Wolves, seven grey ones and one white one, make their appearance.

The Cat warns the Wolves to keep away from the Goat, who knocks down the beasts with his beard and pulls off their skins with his horns, and advises them rather to try a game with the Bear. While the Wolves are giving the Bear a hard time, the three travellers set out and take refuge on a tree. The Cat reaches the top, but the Goat and the Ram are only clinging to a branch with their forefeet, when the Wolves, repulsed by the Bear, come by and discover their retreat. As soon as they have surrounded the tree the Cat, realizing the danger, commences to throw cones at them and says: 'There is one Wolf, and another, and one more; that makes one for each brother. Now I Vaska have just eaten two Wolves and am satiated. You oldest brother have been after the bears, but have not caught any. Take my share too!' Scarcely had he said this when the Ram let go the branch and fell with his horns directly on one of the Wolves. Then Vaska quickly cried: 'Seize him, hold him,' and so frightened the Wolves that they ran off without looking round.

39. *The Wolf Simpleton*, i. AF. I, 24 a, pp. 86-89.

a A peasant had a Dog who had become so old that he could not watch his house any longer. He, therefore, took him out into the wood in order to hang him, but seeing bitter tears trickling from his eyes he had mercy on him and left him tied to an asp-tree. Scarcely had the Dog begun to moan and curse his fate when suddenly a mighty Wolf stepped forth from the
 b bushes. The Wolf blamed him for having driven him away from his master's house so many times, is glad the Dog has come to him of his own accord and announces that the hour of retribution is at hand. The Dog, however, explained to him, that his flesh is like rotten wood and tasteless after delicious beef and mutton, and persuades him to make his flesh more tender by rich and abundant food, before he devours him. After having brought the Dog half a mare, a fat sheep and a bear, the Wolf proposed

again to eat him, but now the Dog has grown so stout and strong that his enemy himself has a narrow escape. Having licked his wounds, the Wolf started out again for prey, perceived a big Goat standing on the mountain and declared his intention to devour him. The Goat was satisfied, and to save the Wolf the trouble of chewing him, offered to jump straight into his jaws. Accordingly the Wolf took his stand at the foot of the mountain, but the Goat came down on him so swiftly that he knocked him senseless and then ran away. After three hours the Wolf came to himself, but his head was bursting with pain and he grew pensive. Had he swallowed the Goat, or not? He thought and guessed for a long time. If I had eaten the Goat, said he finally, my belly would be distended; it seems therefore the rascal has deceived me. With that he ran to a village, saw there a Sow with her little Pigs and was just about to seize one of them when the mother intervened. 'How dare you be so rude toward me, Hog's face?' [said the Wolf.] 'I shall eat you first and then swallow all your Pigs at once.' [To this the Sow replied:] 'I have not been rude so far, but now I say, you are a great blockhead.' 'How is that?' 'How is it?' Decide yourself, Grey beast! How can you eat my Pigs now? They have just been born and ought first to be washed. We will join, you as a godfather and I as a godmother and thus christen the little children.' The Wolf agreed to that, and they went to a great mill and the sow said to the wolf: 'Dear gossip, you stand on the other side of the flood-gates where there is no water, then I'll take the pigs, dip them into the pure water and hand them to you, one after another.' The Wolf was glad of this and thought to himself: 'There comes a prey between my teeth.' So the grey blockhead went and placed himself under the foot-bridge, but the Sow seized the flood-gates with her teeth, raised them and let the water go. The water rushed forth, carried the Wolf with it and whirled him around, but the Sow went home with her Pigs, ate to satisfaction and lay down to sleep with her children on her soft bed.

The Wolf then saw the trickery of the Sow and with great difficulty having saved himself out of the mill-race, was shot one night by a hunter, who had laid a bait for him near a thrashing-floor.

40. *The Wolf Simpleton, ii.* AF. I, 24 b, pp. 89-91.

- a In olden times when Christ was still walking with the apostles on earth, it happened that they met a Wolf on their way. The Wolf said: 'Lord, I would like to eat something!' 'Go,' said Christ, 'and eat the Mare!' The Wolf ran away to find the Mare and when he beheld her, he walked up to her and said: 'Mare, the Lord has bidden me eat you.' She answered: 'Oh no, you won't eat me, that is not allowed. I have a certificate for it, but it is strongly nailed up.' 'Well, show it!' 'Come nearer to my hind feet!' The Wolf stepped up, and the Mare gave him a kick in his teeth, so that he flew three yards, and then she ran away herself. The Wolf went with his complaint to Christ and said: 'Lord, the Mare has almost killed me.' 'Go, eat the Ram!'
- b The Ram offered to run down a mountain and to jump straight into the Wolf's jaws, but he struck him so violently that the Wolf did not come to himself before he was out of sight. Now the Wolf went with his grievance to Christ again and was told
- c to eat the Tailor. The Tailor answered: 'Wait let me first take leave of my family.' 'No that won't do.' 'Well, if it cannot be otherwise, eat me, only let me take your measure to see whether I can get the whole of me into you!' 'Measure!' answered the wolf. Then the Tailor stepped behind the Wolf, seized him by his tail, twisted the tail around his hand and gave the grey fellow a thrashing. The Wolf writhed, pulled and pulled, until he
- d finally tore off his tail and away he went. When he was running in this way he met seven Wolves, who cried: 'Stop, what is the matter, Grey fellow? where is your tail?' 'The Tailor has torn it off.' 'Where is the Tailor?' 'He is walking back there on the road.' 'Come, we must pursue him!' and away they went after the Tailor. The Tailor heard the pursuit and seeing that his case was desperate climbed quickly to the top of a tree and sat there quietly. Then the Wolves came and said: 'Never mind, brother, we'll get the Tailor. You, Stumpy tail, lie down there, the rest of us will step upon you, one upon the other, and so we'll reach him, we think.' The stumpy tailed one lay down on the ground, on him stepped one Wolf, upon that one a second, a third, and so higher and higher. Already the last one was climbing up, the Tailor saw the imminent peril and that they would have him immediately and called down from above: 'Well, now all will fare like the stumpy tailed one.' Then the stumpy tailed one jumped up quickly from under the others and

ran off. All of the seven Wolves fell on the ground and sprang up to chase the other. They succeeded in overtaking him and tore him to pieces. But the Tailor came down from the tree and went home.

41. *The Wolf and the Goat, i.* AF. I, 23 a, pp. 81-83.

(Government of Saratov.)

A Goat has built a house in the wood and given birth to a many children. Whenever she went out to get food the kids locked the door behind her and did not open it again until their mother sang before it. Now the Wolf had overheard the song b and tried to deceive them. The first time, to be sure, they recognized him by his rough voice, but the second time when he sang like their mother they opened the door and were all devoured but one. When the Goat came home and learned of her loss, she blamed the Wolf for it, but he protested his inno- c cence and asked her to take a walk with him, in the course of which they got to a pit where robbers had cooked grits and which still contained a good deal of fire. On the proposal of the Goat they tried to jump over it, but the Wolf fell into the fire and when his belly burst with the heat, the kids jumped out and had no more danger to encounter.

42. *The Wolf and the Goat, ii.* AF. I, 23 b, pp. 83-86.

(Government of Tambov.)

A Goat gives birth to kids in a deserted house. The Wolf a fails at first to deceive the kids on account of his rough voice, b yet after having had his tongue made fine at the blacksmith's he prevails on them to open the door and devours all but one, leaving of them nothing but hair and bones. The old Goat collects and dries the hair, grinds them and makes pastry of them and invites her gossip, the Fox, and the Wolf who has eaten her kids to take breakfast with her the next morning. They come as early as five o'clock and after they have had their meal the Goat puts glowing coals in the cellar, drives iron pins into the ground around it, takes a board out of the floor and asks her guests to join her in her favorite game of jumping over the hole. The Goat and the Fox succeed, but the Wolf falls into the cellar and is burnt to death. The survivors have a grand funeral feast and henceforth the goat lives happily with her kid.

43. *The Tomcat and the Fox*,³² i. AF. I, 18, pp. 62-67.

- a There was once a peasant who had a Cat which did so much damage that he put him in a bag, carried him into the woods and there let him go. The Cat made the hay loft in the wood-keeper's house his home and lived comfortably. Once when he was taking a walk, he met the Fox. She was very much astonished when she perceived him, because she had never seen
- b such an animal before. She therefore saluted the Cat and said: 'Tell me, valiant hero, who are you? For what reason have you come? What is your name and your origin?' But the Cat bristled up his fur and said: 'I am sent to you as a magistrate from the Siberian woods and my name is Kotofej Ivanovič (Cato Johnson)' 'O, Cato Johnson,' said the Fox, 'I don't know you at all, come with me to my house and be my guest!' The Cat went with her and she led him into her burrow, entertained him with several kinds of game and asked him more questions. 'How is it, Cato Johnson, are you married or single?' 'Single,' answered the Cat; 'I am also still a maiden, take me for your wife!' The Cat consented and they celebrated a merry wedding.
- c On the next day, the Fox went out to get some provisions for her young husband, but the Cat stayed at home. While the Fox was running along the Wolf came across her and began to make love to her. 'What has become of you, gossip' said he, 'I have looked into every hole and have not found you.' 'Let me alone, you fool, and stop your flirting! Formerly I was a maiden, but now I am married.' 'Whom have you married, Lisaveta Ivanovna?' 'Have you not heard that a magistrate called Kotofej Ivanovič has been sent to us from the Siberian woods?' 'No, I've heard nothing about it, Lisaveta Ivanovna, how could I see him?' 'Well, my husband is very angry. If any one does not please him, he eats him up immediately. See that you get a ram and give it to him for a present. Just lay down the ram and hide yourself, that he may not see you, otherwise you will fare ill.' The Wolf went to get the ram. Soon afterward the Bear who also wants to make love to her, is
- d informed of her marriage and engaged to bring an ox. The Bear, Michajlo Ivanyč, and the Wolf whom he calls brother Levon, come with their gifts, but neither dares to call out the Fox and her husband. While they are in this dilemma the Hare

³² Note: Translated by LEGER, p. 223 ff.

comes running by. 'Come here, you bandy-legged devil,' cried the Bear. The Hare obeyed terror stricken. 'Well, you bandy-legged Everywhere and Nowhere, don't you happen to know where the Fox lives?' 'Yes, I do, Michajlo Ivanovič.' 'Then be quick and tell her Michajlo Ivanovič and his brother, Levon Ivanyč, wish to see the Fox and her husband to pay their respects by the gift of a ram and an ox. While the Hare is running to the Fox, the Bear and Wolf look round for a hiding place; the Bear covers the Wolf with dry leaves and he himself climbs up a fir-tree. They soon see them coming. 'There come the Fox and her husband, brother Levon Ivanyč. What a little fellow he is!' When the Cat had gotten there he threw himself on the ox, bristled up his hair and commenced to tear off the flesh with his teeth and claws, growling at the same time as if he were angry: *malo, malo* (too little, too little). 'He is little but a great eater; four of us could not eat what is too little for him. May God be gracious to us! He will come also to us.' The Wolf would have liked to catch a glance at Kotofej Ivanovič, but he could not do so on account of the leaves. He began, therefore, to scratch away the leaves from his eyes, but when the Cat heard the leaves rustle, he thought it was a mouse, jumped right at the Wolf's muzzle and struck his claws into it. The Wolf ran as if there were fire under his feet, and off he was. The Cat, however, was frightened himself and leaped on the very tree where was the Bear. The Bear commended himself to God and let himself drop to the ground, and though he was bruised all over, he jumped up and ran away. The Cat and the Fox were provided with meat for the whole winter and lived well on it.

44. *The Tomcat and the Fox, ii.* AF. I, pp. 66-67.

The Fox is married to the Tomcat Kotonajlo Ivanyč. Once upon a time when she is carrying a duck to her husband, the Bear, the Boar and the Wolf in turn want to take it from her but do not dare to do so for fear of the Tomcat. Then they prepare a feast for him in order to win his good will, but the Wolf who delivers the invitation becomes so frightened at his purring and the fire of his eyes, that they all look for their safety. The Bear climbs up a tree, the Boar rushes into a swamp, the Wolf buries himself in a hay-stack.

45. *The Tomcat and the Fox*, iii. ERLÉNWEIN, 32.
(Government of Tula.)

- a Godmother Fox invited Tomcat Jeremej to stay with her in her earth-house, and after he had procured some tow with which to make the house tight for the winter she proposed
b to marry him. Jeremej was satisfied and went out to invite as wedding guests, the Hare, the Wolf and the Bear, who all accepted, and promised to bring a chicken, a sheep and an ox.
c Then he took a bucket and started out to buy brandy, and as a peasant was passing with a cask, he jumped on it and made the man so angry that he broke his cask, and he could fill his bucket with the brandy that flowed from it. The wedding was a merry one. The Hare sang after two glasses, the Wolf after three and the Bear after four, but when the groom began to eat of the cow and cried: *malo, malo* (too little, too little), the guests were
e seized with fear, and they dispersed. Another time the cat went out to get peas. Being scared by a bird, he climbed up a tree on which there happened to be a Bear and frightened him so
f badly that he fell to the ground and killed himself. On descending again he caught a Thrush, but released it however, on the promise that it would get him the peas. Accordingly they went to a barn where an old man and a boy were cleaning peas.
g The Thrush alighted on the bald head of the old man and caused the boy to kill him with his flail. Then the Cat collected all the peas he wanted and went home with them.

46. *The Mighty Tomcat*. AF. I, pp. 65-66.
(Var.)

- a A mighty Tomcat is living in a deep forest. The Bear, the Wolf, the Stag, the Fox and the Hare determine to invite him for a feast, but all are afraid to deliver the invitation. The Bear is bandy-legged, the Wolf is not adroit enough, the Stag is timid, the Fox cannot run fast enough on account of her long tail.
b Accordingly the Hare has to deliver the message, but on his return he gives his companions such a description of their terrible guest that the Bear climbs on a tree, the Wolf creeps into some bushes, the Fox digs a hole for herself in the ground, and the Stag and he himself run off.³³

³³ The end of the story is the same as that given above.

47. *The Wolf*. AF. I, 21 b, p. 80.

Two old people have a Cat, Wash-thyself-nicely ; a Dog, Bark-to-it, a sheep and a cow. A Wolf who has learned that the old man has many animals comes and asks for the woman. Gradually he gets all of the animals, but the man keeps his wife and they are living yet.

48. *The Bear*. AF. I, 25 a, pp. 91-92.
(Government of Perm.)

An old man who has gone to the wood is challenged by a Bear. In the ensuing struggle, the man cuts off one of the Bear's paws and takes it home to his wife who skins and cooks it. The Bear makes for himself a paw of linden wood, goes into the village and sings a song before the old people's house. They hide, but he discovers and devours them.³⁴

49. *The Goat*. AF. I, 27, pp. 96-98.
(Government of Vologda.)

The Goat sends his wife to gather nuts. When she does not return, she sends the Wolf after her ; when the Wolf does not return, he sends the Bear after the Wolf ; People after the Bear ; a Stick after the People ; a Hatchet after the Stick ; a Stone after the Hatchet ; Fire after the Stone ; Water after the Fire ; the Tempest after the Water, etc.

50. *The Little Hen and the Little Cock*. AF. I, 33, pp. 109-110.
(Government of Tambov.)

While the Cock and the Hen are picking nuts, a nut falls and knocks one of the Hen's eyes out. The Hen blames the Cock for it ; the Cock the Nut-tree ; the Nut-tree the Goat, etc. Finally the Sow says the Wolf has taken a pig from her, and the Wolf declares that he was hungry and God gave it to him.

³⁴ In another variant the old man hides over the door in a basket which drops at the moment when the Bear enters and causes him to flee.

III. SYNOPSIS OF THE SIMPLE ADVENTURES AND MOTIVES¹ THAT CONSTITUTE THE TALES.*

1. AF. i, 1 a, pp. 1-5.

- a. The fox steals fish by feigning death—i.
- b. The wolf fishes through the ice with his tail—ii.
- c. The fox besmears her head and pretends to be wounded—iii.
- d. The well fox is carried by the wounded wolf—iv.
- e. Building, (the fox takes bark ; the wolf, ice)—vii.
- f. The wolf is induced to make a fatal jump (test)—xvi.
- g. The fox loses several times what she is bringing with her to her night-lodgings and each time gets something better in return—xvi.
- h. The girl in the fox's sack is secretly replaced by a dog—xvi.
- i. The fox outwits the cock—xxiv.

2. AF. i, 1 e, pp. 14-15.

- a. The fox as driver allows others to ride with her—xv.
- b. The draught animal is devoured and stuffed—xv.
- c. The fox steals fish by feigning death (obscured)—i.
- d. The wolf fishes through the ice with his tail—ii.
- e. The fox induces the bear to tear out his own entrails—xiv.

3. AF. i, 1 f, pp. 15-16.

- a. The fox loses several times what she is bringing, etc.—xvi.
- b. The draught animal is devoured and stuffed—xv.

4. AF. i, 2 a, p. 17.

- a. The fox steals provisions on three different occasions—v.
- b. The fox cheats in the sweating-test—v.

5. AF. i, 2 d, pp. 21-24.

- a. Building (fox and wolf have a snow-house)—vii.
- b. The fox steals provisions on three different occasions—v.
- c. The fox cheats in the sweating-test—v.

*The letters on the margin refer to corresponding letters on the margin of the texts in the preceding section of this monograph ; the Roman figures at the end of the lines indicate the numbers under which the adventures and motives are discussed in the division of the work immediately following this synopsis.

¹ Several adventures have been resolved in their motives in this list, because they appear disintegrated in some of the tales.

6. AF. i, 2 c, pp. 19-21.

- a. Building (implied: the fox has a house of ice, the wolf, one of bark)—vii.
- b. The fox steals provisions on three different occasions—v.
- c. The fox steals fish by feigning death—i.
- d. The wolf fishes through the ice with his tail—ii.

7. AF. i, 6 b, p. 36.

- a. The fox is chosen to take charge of something—vi.
- b. The fox eats what is committed to her charge (a dead body)—vi.

8. AF. i, 6 a, pp. 35-36.

- a. A plant grows up to heaven and is climbed by an old man.²
- b. The fox is chosen to take charge of something—vi.
- c. The fox receives dogs instead of chickens—x.
- d. The fox loses her life by sacrificing her tail—xi.

9. AF. i, 5, pp. 32-34.

- a. A plant grows up to heaven and is climbed by an old man.²
- b. The fox eats what is committed to her charge (a dead body)—vi.

10. AF. i, 9, pp. 45-46.

- a. Animals leave home (bad treatment)—xxxiv.
- b. The wolf claims that the sheep is wearing his fur—xvii.
- c. The oath of the wolf on the sanctuary that is a trap—xvii.

11. AF. i, 10 a, pp. 46-47.

- a. Animals leave home (pilgrimage)—xxxiv.
- b. Animals fall into a pit and eat one of themselves—xiii.
- c. The fox induces the bear to tear out his own entrails (obsc. hog for bear)—xiv.

12. AF. i, 10 b, pp. 47-50.

- a. Animals leave home (to get food)—xxxiv.
- b. Animals fall into a pit and eat one of themselves—xiii.
- c. The fox induces the bear to tear out his own entrails—xiv.
- d. The fox threatens to eat the young birds—xviii.
- e. The old bird provides food by feigning to be lame (obscured)—xviii.
- f. The old bird causes a driver to break his cask and thereby procures some wine (obscured)—xviii.
- g. The bird helps the fox out of the pit—xix.
- h. The bird induces a man to hit a bald man on the head and thereby furnishes amusement (totally obscured)—xviii.
- i. The animal provided for (fox) comes to grief—xviii.

13. AF. i, 12, pp. 50-51.

The fox eats the young birds—xviii.

² Not treated in the next part because it is not an animal tale.

14. AF. i, 32 a, pp. 106-108.

- a. Animals leave home (expulsion)—xxxiv.
- b. The old bird provides food, etc.—xviii.
- c. The dog avenges the bird on the fox (obscured)—xviii.
- d. The animal provided for (dog) comes to grief—xviii.
- e. The old bird causes a driver to break his cask, etc. (obscured)—xviii.
- f. The bird induces a man to hit a bald man, etc. (obscured)—xviii.

15. AF. i, 32 b, pp. 108-109.

- a. Animals leave home (expulsion)—xxxiv.
- b. The old bird provides food, etc. (obscured)—xviii.
- c. The old bird—procures some wine (obscured)—xviii.
- d. The bird—furnishes amusement (obscured)—xviii.
- e. The dog avenges the bird on the fox—xviii.
- f. The animal provided for (dog) comes to grief—xviii.
- g. The old bird causes a driver to break his cask, etc. (obscured and enlarged)—xviii.

16. AF. i, 26, pp. 93-95.

- a. Animals leave home (expulsion)—xxxiv.
- b. The old bird provides food, etc. (mixed, bear for bird)—xviii.
- c. The bear rehabilitates the dog in the favor of his master—xx.
- d. The drinking bear betrays his presence by singing—xxi.
- e. Animals leave home (expulsion)—xxxiv.
- f. The old bird provides food, etc.—(mixed, dog for bird)—xviii.

17. AF. i, 11, p. 50.

The fox with an edict is frightened by a horseman and dogs—xxii.

18. AF. i, 4 a, pp. 27-28.

- a. The fox is frightened by the cock's crowing—xxiii.
- b. The fox outwits the cock—xxiv.
- c. The cock outwits the fox—xxiv.

19 and 20. AF. i, 17 a and c, pp. 56-60 and 61-62.

- a. The fox outwits the cock (three times)—xxiv.
- b. The cat rescues the cock (twice)—xxv.
- c. The cat sings before the fox's house, rescues the cock and kills the fox and her children—xxv.

21. AF. i, 17 b, pp. 60-61.

Like the preceding, except that the ram is with the cat.

22. AF. i, 15, p. 54.

The crab outruns the fox—xxvi.

23. AF. i, 13, pp. 51-52.

The fox and the crane invite each other—xxvii.

24. ERLÉNWEIN, 34

- a. The fox scared by the sound of a jug proceeds to destroy it—xxviii.
- b. The fox is hampered by a jug and comes to grief (dies)—xxix.

25. AF. i, 14, pp. 52-53.

- a. The fox shows herself helpful—xxxi.
- b. The fox receives dogs instead of chickens—x.

26 and 27. AF. i, 7 a and b, pp. 37-40.

- a. The bear is cheated in the division of the crop—viii.
- b. The fox saves the peasant from the bear—ix.
- c. The fox receives dogs instead of chickens (26 obsc.)—x.
- d. The fox loses her life by sacrificing her tail—xi.

28 and 29. ERLÉN. 22 and AF. i, 8, pp. 43-45.

- a. The snake threatens its rescuer (29, wolf for snake)—xxxii.
- b. Two judges in favor of the ungrateful animal—xxxii.
- c. The fox saves the man by demanding *restitutio in integrum*—xxxii.
- d. The fox receives dogs instead of chickens (29, obscured)—x.
- e. The fox loses her life by sacrificing her tail (29, obscured)—xi.

30. AF. i, 20, pp. 77-79.

- a. The bear is given a pied appearance—xii.
- b. The fox is hampered by a jug and comes to grief (wounded)—xxix.
- c. The bull-fly is pierced with a straw—xxx.

31. AF. i, 28, pp. 98-100.

- a. A goat occupies a house and excludes the owner—xxxiii.
- b. Strong animals that accompany the returning owner are frightened by the usurper—xxxiii.
- c. An insect expels the goat—xxxiii.

32. AF. i, 3, pp. 25-27.

- a. Building (implied: the fox has a house of ice, the hare one of bark)—vii.

The rest is like 31, except that the fox and the cock are found in the places of the goat and the insect.

33. AF. i, 29, pp. 100-102.

- a. Animals leave home (bad treatment)—xxxiv.
- b. Building (ram and goat)—vii.
- c. Domestic animals inspire terror and gain admission—xl.
- d. The messenger of the robbers fares ill—xxxix.
- e. A wolf fares ill at the house of domestic animals—xxxviii.
- f. An insect expels the goat (obscured: hedgehog, all)—xxxiii.

34. AF. i, 30, pp. 102-105.

- a. Animals leave home (flight from winter)—xxxiv.
- b. Building (bull)—vii.
- c. Domestic animals inspire terror and gain admission—xl.
- d. A wolf fares ill at the house of domestic animals (enlarged, fox, wolf, bear)—xxxviii.

35. AF. i, 31, p. 105.

- a. Animals leave home (impending wedding)—xxxiv.
- b. Building (bull, ram, cock)—vii.
- c. Strong animals that accompany the owner are frightened, etc. (obscured: bear by owner)—xxxiii.
- d. Animals return home (danger passed)—xxxv.

36. AF. i, 19 a, pp. 67-70.

- a. Animals leave home (bad treatment)—xxxiv.
- b. Wolves are frightened by a wolf's head—xxxv.
- c. The wild animals prepare a feast for the tomcat (and ram)—xlvi.
- d. The wolf is stunned by the ram who offers to jump into his jaws (obscured)—xlii.
- e. The wild animals hide from the tomcat (and ram)—xlvi.
- f. The wild animals are scared from their hiding-places—xlvi.

37. AF. i, 19 c, pp. 73-76.

- a. Animals leave home (bad treatment)—xxxiv.
- b. Wolves are frightened by a wolf's head—xxxvi.
- c. Animals who have taken refuge on a tree save themselves by a fall and bold threats—xxxvii.
- d. Animals return home (circumstances better)—xxxv.

38. AF. i, 19 b, pp. 70-73.

- a. Animals leave home (bad treatment; bear joins)—xxxiv.
- b. and c. Animals who have taken refuge, save themselves, etc. (b totally obscured: fighting bear for falling ass)—xxxvii.

39. AF. i, 24 a, pp. 86-89.

- a. Animals leave home (expulsion)—xxxiv.
- b. The wolf catches the dog but loses him again—xli (and xlviii.)
- c. The wolf is stunned by the ram, etc. (goat for ram)—xlii.
- d. The wolf almost drowned while baptizing the pigs—xliii.
- e. The wolf is killed by a hunter.³

40. AF. i, 24 b, pp. 89-91.

- a. The wolf is kicked by the mare—xliv.
- b. The wolf is stunned by the ram, etc.—xlii.
- c. A wolf is maltreated by a man—xlv.

³ Not treated in the next part because it is rather an occurrence of every-day life than an animal tale. It is possibly a totally obscured form of the last adventure of *De Lupo pedente* GRIMM 'R. F.', p. 431; CAXTON, ii p. 163.

- d. Wolves climb one upon another to reach a man on a tree; threat scares the maltreated one; all fall; revenge on former—xlv.

41 and 42. AF. i, 23 a and b, pp. 81-86.

- a. Building (goat; in 42 the house is found ready)—vii.
 b. The wolf outwits the kids—xlv.
 c. The wolf is induced to make a fatal jump (trick)—xlv.

43. AF. i, 18, pp. 62-67.

- a. Animals leave home (expulsion)—xxxiv.
 b. The tomcat marries the fox—xlvii.
 c. The fox warns the wild animals of her husband—xlviii.
 d. The wild animals prepare a feast for the tomcat—xlviii.
 e. The wild animals hide from the tomcat—xlviii.
 f. The wild animals are scared from their hiding-places—xlviii.

44. AF. i, pp. 66-67.

Like 43, omitting a, b and f.

45. ERLNW., 32.

- a. The tomcat marries the fox—xlvii.
 b. The wild animals prepare a feast, etc. (wedding)—xlviii.
 c. The old bird causes a driver to break his cask, etc. (cat for bird)—xviii.
 d. The wild animals hide, etc. (obscured: run off)—xlviii.
 e. The fox eats the young birds (obscured: tomcat releases bird)—xviii.
 f. The wild animals are scared, etc. (bear)—xlviii.
 g. The bird induces a man to hit a bald man, etc. (obscured: purpose, food)—xviii.

46. AF. i, pp. 65-66.

Like 43, omitting a-c.

47 and 48. AF. i, 21 b and 25 a, pp. 80 and 91-92.

The wolf, or bear, sings before a house and obtains prey—xlix.

49 and 50. AF. i, 27 and 33, pp. 96-98, 109-110.

Strings of reasons—l.

IV. DISCUSSION OF THE SEPARATE ADVENTURES.

I. *The fox steals fish by feigning death.*

Literary Variants.—'Ren.,' iii, 1 ff.; vi, 750 ff.; xiv, 540 ff.=Méon, 749 ff., 14462 ff., 3919 ff. (?); Rothe, pp. 123 f., 192, 136; Carnoy, pp. 51 and 58: The fox feigns death and eats the fish: 'Ren.,' vi, 761 ff.; xiv, 586 ff.=Méon, 14473 ff., 4178 ff.; Rothe, pp. 192, 137; Carnoy, p. 58: The wolf feigns death and is beaten: 'Rein.,' 208 ff. and 'Reinke' 165 ff.: The fox feigns death and the wolf eats the fish. Berachjah ha-Nakdan 99 (Gr., 'R. F.' p. cclxxxiii); Waldis, iv, 73: The fox feigns death to obtain some bacon and gets it; the wolf tries the same trick, but is beaten.

Oral Variants.—*Great Russia:* Afanasiev, i, 1 a, with var. 1, 1 e, 2 b and c.; Witte 1 (Krohn). White and *Little Russia:* Af. i, 1 b-d; Ćubinskij, 38 and 39, and Rudčenko, ii, 4 (Wollner): The fox feigns death and eats the fish. *South Eastern Europe:* Haltrich 99: The fox feigns death and the wolf eats the fish; *ibid.* 105: The wolf feigns death and is beaten. Krauss, i, 8=Karadžić, 50: The fox feigns death for cheeses. Hahn, 86: The fox pretends to be dead to obtain some loaves of bread. *Germany and France:* Kuhn, p. 297: The fox feigns death and eats the fish; Cosquin, ii, p. 159—Remarques: The fox feigns to be dead to secure some provisions. *Africa:* Bleek, p. 13 f.: The fox steals fish, the hyena tries to, and is beaten. *America:* 'Uncle Remus,' II, lii, Brer Rabbit asks Mr. Man for a ride and flings out the money. *Ibid.* I, xv, Brer Rabbit feigns death twice and runs off with Brer Fox's game while he has gone to look for the first rabbit. This may be a combination of the adventure of the fox who steals fish with that of the bird who induces a woman, or child, to set down the provisions, or that of a fox who dupes a man in similar way. *Ibid.* II, iv, Brer Fox feigns death three times but Mr. Man gives him 'a whack wid his w'ip-han'le.' Compare here and later F. M. Warren, 'Uncle Remus and the Roman de Renard' *Modern Language Notes* v, 129 ff.; Alcée Fortier 'Louisiana Folklore,' p. 131 f., 136 and 157 f.: Compair Lapin (the rabbit) feigns death and obtains fish, Compair Bouki 4 (the goat) tries the same thing and gets such a whipping that he cannot go out for a month; *ibid.*; p. 125 f., 135 and 151: Compair Lapin feigns death in three places which Compair Bouki passes with

4 When I sent my copy of Roger, 'Fables Sénégalaises,' to Prof. Fortier, he called my attention to an extremely important note in it on the word *bouki* (p. 58) 'nom qu'en oulof on donne à l'hiène. Cet animal figure très-souvent dans les fables des nègres. Ils lui font jouer le rôle d'un loup, toujours dupe de lui-même et des autres, caractère parfaitement approprié à ses habitudes et à son extérieur.' Thus the goat in the tales of the negroes of Louisiana was originally a hyena.

his cart. While Compair Bouki has left his cart to get the three rabbits, Compair Lapin steals the cart with the kettle of hominy and the kettle of gumbo on it and cuts off the tail of the horse and plants it in the ground, in order to make Compair Bouki believe that the horse and cart have sunk into a hole. Compare 'Uncle Remus,' I, xv above, and adventure xv.

Collections of Variants.—Kolm., p. 57 f.; Cosq., ii, p. 159 f.; Krohn B p. 172 ff. and C p. 46 ff. and A p. 355 ff., for Finland alone. In the Fennia (D p. 8) Krohn has enumerated 117 variants, of which sixty two or more than 50% were collected among the Fins; eleven among the Scandinavians; twelve in Russia, ten with the Western Slavs and Germans; three with the Southern Slavs and Greeks; six outside of Europe, to which I have added four more.

Discussions of the theme are found with Kolm. and Krohn B and C, l. c. As the most characteristic versions and three-fourths of all that have been collected have been found in Northern Europe, Krohn justly locates the home of this tale in the North. From some part of Europe it was carried to Africa and both thence and directly, perhaps to America. In the same manner Europeans took the tale also to Cambodia, however strongly Kolmačevskij may object to it, for that version resembles the European variants too much to have arisen independently, and there is no good reason why the European tales should not have come to India as well as to Africa and America. The originality of all modern Indian folk tales which are closely akin to European stories is open to suspicion. The original form of this adventure was according to Krohn almost like our version No. 1 a. This and No. 5 b, do not call for any special remark; in No. 2 c, the characteristic idea has become obscured.

Source.—No particular source is known. It seems possible, however, that the belief that the fox feigns death in order to catch birds which has found expression in the 'Physiologus,' (Lauchert, pp. 248 and 292) was also current in the North and that it furnished a point of departure for this adventure.

II. *The wolf fishes through the ice with his tail.*

Literary Variants.—'Ysengr.,' i, 529 ff.; 'Ren.,' iii, 377 ff.=Méon, 1131 ff., Rothe, p. 124 f.; Carnoy, p. 52; 'Reinh.,' 727 ff.; 'Rein.,' 1502 ff.; 'Reinke,' 1451 f. and 5625 ff., Odo de Ceritona in 'Kl. Denkm.' p. 135='Herv.,' ii, p. 656. Berachjah ha-Nakdan 99 (Gr., 'R. F.,' p. cclxxxiii). "Fabulae extravagantes" in Gr., 'R. F.,' p. 425 f. and Caxton, ii, p. 149 f.; Waldis, iii, 91.

Oral Variants.—*Great Russia:* Af. i, 1 a, with var. 1-3, 1 e, 2 b and 2 c; Witte 1. *White and Little Russia:* Af. i, 1 c and b. (Krohn); Čub., i, 38 and 39, and Rudč., ii, 4 (Wollner); *Transylvania:* Haltr., 101. *Germany and France:* Kuhn, 'Sagen u. Märch.' p. 298 f.; Cosq. liv; Sébillot lvi; Celts in *Scotland:* Campbell, I, p. 272 (Kolm.). *America:* 'Uncle Remus,' I, xxv, Brer Rabbit loses his fine bushy tail.

Collections of Variants.—Kurz, ii, 2 p. 139; Grimm, 'K.M.,' iii, p. 124; Voigt, Ysengr. p. lxxix, f.; Cosq., ii, 160 f.; Kolm., p. 68 ff.; Krohn A p. 358 ff. and C p. 25 ff. Krohn, D p. 8, has counted 171 variants of this story: ninety eight or 60% of them with the Finlanders; twelve with the Scandinavians; fourteen in Russia; nineteen with the Western Slavs and Germans; three with the Southern Slavs; three outside of Europe.

The adventure has been discussed by Martin, 'Observations,' p. 36, Sudré, *Romania* xvii, p. 1 ff., Kolm. and Krohn B and C, l. c. Krohn infers from the character and number of the northern variants, that it is at home in Northern Europe. The African and American versions were transmitted to those countries by European colonists, as in the case of the preceding adventure.

All literary versions and most oral variants have the wolf for the fisherman. The Scotch variant cited above has still a reminiscence of the original animal, the bear, in its conclusion 'that is why the wolf is stumpy-tailed,' (Kolm., p. 89) but the Scandinavian versions and those from the territory of Scandinavian influence in Finland and Esthonia only have actually retained the bear until to-day and thus show more originality even than the Ysengrimus, composed over seven hundred years ago. The original form of the adventure seems to have been, that the fox induces the bear to fish in a place where women go for water and that the bear tears off his tail when the women come in the morning and attack him. The circumstance that the fox brings the pursuers to the place, appears just as much as a later addition made in different countries spontaneously as the fastening of a jug, or a pail, to the tail of the fisherman. The Russian versions, Nos. 1 b, 2 d and 5, end with the death or the escape of the wolf according as other adventures are connected with them or not. Those attacking him are women as in Scandinavia.

Source.—Martin, 'Observations,' p. 36, sees the source of this tale in the fable of Phædrus, vi, 20, where the bear fishes with his legs, not however as Martin states, with his tail; and Kolmačevskij, p. 87, ff. seeks it in a notice of Ælian, vi, 24, where the fox catches fish with his tail, and supposes this belief to have come from India. Kolmačevskij thinks that in the course of time the story was told no longer of the fox alone but of the bear and the fox, and cites, as a parallel case, the Æsopic fable of the fox that eats so much that he cannot get out through the opening where he came in (Æs. 31) which, without doubt, gave rise to the story of the wolf and the fox in which the wolf eats so much that he has to stay where he is. Nevertheless, there are at least two points of difference between these two cases. In the first place, the passage in Ælian contains nothing that suggests the introduction of the bear while the fable possesses a second actor in the person of another fox; in the second place, the notice of Ælian lacks the principal motive of the folk tale, the loss of the tail in the ice, while the Æsopic fable has already the leading

features of the later story and only wants the addition of some one to trouble the wolf in his difficulty, a circumstance which could be added by analogy with other tales without any new invention. It does not seem to me difficult to explain the origin of this adventure without both Phædrus and Ælian. Nobody can carefully observe bears in a zoological garden without being struck with two things: first, that they look as if they had lost their tails and then, that they are fond of bathing. The latter observation is fully endorsed by naturalists who affirm that bears not only bathe, but even fish extensively in some Northern rivers (Brehm, ii, p. 163). This being the case, Northern people who were struck with the apparent taillessness of the bear, and wished to account for it, could easily imagine that it once froze in the ice while he was engaged in his favorite occupation of fishing. This idea or myth introduced into the cycle of tales of the fox who dupes the bear would develop into the adventure as we have it.

III. *The fox besmears her head and pretends to be wounded.*

Literary Variants.—None known to me.

Oral Variants.—*Great Russia*: Af. i, 1 a, with var. 1 and 3. Rest of *Russia*: Af. i, 1 b and c, and Čub., i, 38 (Krohn). *Esthonia*: Gr., 'R. F.', p. cclxxxv, *Transylvania*: Haltr, 104. *Portugal*: Coelho, 7.

Collections of Variants.—Krohn, A p. 361 ff., B p. 183 ff., C p. 54 ff. Krohn, D p. 8, has counted fifty four variants of this adventure to which I add the Portuguese story quoted above; of these fifty five, thirty three or 60% are located among the Fins; four with the Sandinavians; six in Russia; seven with the Western Slavs and Germans; three with the Southern Slavs; two elsewhere; none outside of Europe.

Krohn B and C, and Kolm., p. 85 ff., have discussed the adventure and the former arrives at the conclusion that it arose in the North, and that its original form was in short as follows: The fox puts his head in a churn and thereby covers his head with cream. When the mistress of the house (who has been after the bear) returns and perceives the fox, she strikes at him with her churnstaff and hits him on the end of his tail which has been white ever since. Our version, no. 1 c, does not call for any comment.

Source.—Kolm., p. 85 ff., considers the Indian story of the jackal that becomes blue in the dyer's tub ('Panch,' I, 10; Benf. ii, p. 73 ff. Touti Nameh 17; Tuti Nameh ii p. 146 ff.) the source of this adventure and tries to strengthen his argument by calling attention to the fact that the Indian jackal actually enters the houses and examines the tubs. Yet the difference between the jackal who becomes unrecognizable and the fox who merely pretends to be wounded is so great that the two stories need not be connected at all. Krohn supposes the whole story was invented to account for the white colour of the end of the fox's tail, an explanation against which, however, it can be urged that in Norway the fox receives the white spot on his tail in an entirely different adventure; namely, in a story where he

eats the flocks committed to his charge (see vi). Neither of the two assumptions can therefore be accepted as a certainty. Is the story of the fox and the milk jug, Af. i, 20 (=No. 30) in any way whatever connected with this one?

IV. *The well fox is carried by the wounded wolf.*

Literary Variants.—Perhaps the Middle High German poem of the wolf and the castor, Gr., 'R. F.', p. 312 ff., may be considered an obscured variant. The wolf catches a castor, but is induced to spare him by the promise of a fat badger. The castor then rides on the wolf to the badger's hole and asks the badger what he will give him for his horse. The badger answers that he shall ride him into the neighboring pond and make him wet that he may be better able to judge how much he is worth. When the wolf has fairly entered the pond, the castor jumps into the water and disappears.

Oral Variants.—*Great Russia*: Af. i, 1 a with Var. 1 and 3; Witte 1 (Krohn). *Little Russia*: Af. i 1 b, and Čub., i, 38 (Krohn); *Esthonia*, Gr., 'R. F.', p. cclxxxv; *Germany*: Gr. 'K. M.', 74: The she-wolf carries the fox; Kuhn, p. 299 f.; *South Eastern Europe*: Haltr., 104; Krauss i, 8=Karad., 50; Hahn, 86; *Portugal*: Coelho, 8; *America*: I consider as somewhat obscured variants, 'Uncle Remus' I., vi and vii: Brer Rabbit pretends he cannot walk and rides Brer Fox up to Miss Meadows. A Louisiana story, Fortier, pp. 128, 136 and 154 f: Compair Lapin makes Compair Bouki believe that he is too sick to walk and thereby induces him to serve as his horse at the occasion of his visit to some young ladies; the Amazonian Indian story hinted at 'Uncle Remus,' ii. p. xxv: The jaguar carries the *cotia*.

Collections of Variants.—Krohn, A p. 363 f., B p. 187 ff., C p. 59 ff.; Kolm., p. 166. The theme is fully discussed by Krohn, B and C, l. c., in D. p. 8, he counts sixty-seven variants, of which thirty-four or fifty per cent. in Finland, four with the Scandinavians, six in Russia, ten with the Western Slavs and Germans, six on the Balkan peninsula.

The home of the story is in the North. The original form resembles our No. 1 d, except that the bear held the place of the wolf. Af. i, 1 a. Var. 3 ends with the death of the fox.

Source.—None known. The eastern examples in which one animal carries another—'Benf.' ii, pp. 273 ff, 288 f, and 167 f. (iii, 15, iv and ii)—mentioned by Kolmačevskij, p. 167, lack the essential characteristics of our adventure: that the animal carried, feigns to be wounded.

The four adventures thus far treated, appear as one connected story not only in Russia, but also with the Swedes of Finland and in the zones of Scandinavian and Russian influence among the Fins. Krohn infers from this that they have existed in their united form for a thousand years. This conclusion is correct in case there was no more direct communication of tales from the Scandinavians to the Russians after the Expeditions of Norsemen to Russia ceased.

IVa. *The fox seized by the wolf pretends his leg is a root.*

Since this adventure does not occur in Russia I shall not dwell on it. I mention it, however, because it appears in Finland sometimes connected with the preceding four, and because a variant of it; Mr. Fox tackles old man Tarrypin, occurs in *Uncle Remus*, i, xii.

V. $\left\{ \begin{array}{l} \textit{The fox steals provisions on three different occasions;} \\ \textit{The fox cheats in the sweating-test.} \end{array} \right.$

Literary Variants.—It is not impossible that an episode in the *Roman de Renart* 'Ren.,' xxiv, 219 ff.=Méon 241 ff.; Rothe, p. 120; Carnoy, p. 49, is an obscured version of this adventure. Renart is entertained at Ysengrin's house and longs for a piece of the three hams he sees hanging there. Y. declares emphatically that he wants to keep them for himself, but R. steals them during the night while his uncle is asleep, and pretends afterwards not even to believe that they are stolen.

Oral Variants.—*Great Russia*—Af. i, 2 a-e, Čudinskij 12, Witte 1 (Krohn). *Little Russia*: Af., i, 1 b, and Dragomanov, 36 (Krohn); *Sonth Eastern Europe*: Kraus i, 11; Hahn 89; *Germany and France*: Gr., 'K. M.,' 2 (Cat and mouse); Cosq. ii, liv; *Siberia*, Radloff, iii, p. 369; *Africa*: Bleek, p. 15, jackal and hyena; *America*: 'Uncle Remus,' I, xvii: Brer Rabbit, Brer Fox and Brer Possum.

Collections of Variants.—Gr. 'K. M.,' iii, p. 7; Cosq., II, p. 161 f.; Krohn, A p. 350, B p. 207 ff. and C 74 ff. Krohn (D p. 9) has counted 62 variants; ten, or only sixteen per cent. in Finland; eight among the Scandinavians; nine in Russia; seven with the Germans; four with the Southern Slavs and Greeks, etc.

Krohn's conclusion is again that the adventure originated in the North because the most characteristic forms are found there. The Siberian, African, and American versions were transmitted by colonists. According to Krohn the original form resembled our No. 4, provided we substitute the bear for the wolf and a beehive for the tub of honey. The time when it arose depends upon whether the giving of the name was originally connected with a baptism, or not. If it was, the adventure must be younger than the conversion of the Scandinavians to Christianity; if it was not, it can be older.—The Russian versions given in our texts, Nos. 4 a-b, 5 b and c, 6 b have the wolf and the fox; the provisions consist of honey, or butter and flour, or butter alone; the sweating-test is omitted in the case of the second. Another variant, from the government of Nižni-Novgorod, whose text we have not printed, has the bear in place of the wolf and thus furnishes an argument for Krohn's supposition that also in Russia all tales of this cycle had originally the bear in place of the fox.

Source.—No literary source of the adventure is known.

Va. *The male animal violates the larger female one.*

Literary Variants.—‘Ysengr.’ v. 705 ff.; ‘Ren.’ ii, 1027 ff. = Méon 344 ff.; Rothe, p. 120 f.; Carnoy 49 f.; ‘Reinh.’ 1155 ff.; ‘Rein.’ 72 ff.; ‘Reinke,’ 1583 ff. and 5625 ff.: In all preceding variants the fox violates the wolf; Marie d. F., 60 and English Romulus, Herv., II, p. 540 f. (not with Oesterley): The fox violates the bear.

Oral Variants.—*Great Russia.*—‘Russk. zavetn. skazki’ 1; *Little Russia*: ‘Kryptadia,’ i, p. 7 ff.: The hare violates the vixen; *South Eastern Europe*: Krauss, i, 7: The hare makes fun of the little bears and their mother gets stuck in the crevice of a tree; Hahn, 94, The hare kisses the female bear. *Finland*: Krohn A, p. 93.

Collections of Variants.—Krohn, A p. 385 f., B p. 225 ff., and C p. 89 ff.; Voigt, ‘Ysengr.’ p. lxxxii. Krohn’s collections add to the variants given above, a Swedish version from Esthonia with the fox and the female wolf, and seven from Finland with the hare and the vixen.

Although not one of the popular variants of today contains the fox and the female bear, Krohn holds that this story also arose in the North, and ran originally as follows: The fox comes to the young bears, asks after their mother and declares his intention to violate her. Soon afterwards the latter comes home and hears of the threat. She starts out to punish the fox, but remains hanging between the branches of two trees and is violated on the spot. I admit that the fable of Marie de France proves the existence of a similar folk tale in Western Europe in the twelfth century; I grant also that the bushes in which the female bear remains hanging according to the story as given by Marie de Fr. are more original than the entrance of Reynard’s den, or the ice in which the wolf is caught in the epics; I think, however, that this time the wolf may possibly have been the original animal and have been replaced by the bear when the story was incorporated in the cycle of the tales of the bear and the fox. The reason why I insist upon this possibility is the popular belief of a matrimonial union between wolves and foxes mentioned below. The Russian and Finnish versions all add to the story of the violation that the hare makes himself black and pretends to be a monk, or a priest, so that the vixen does not recognize him again. The versions of the Balkan peninsula seem to have the female bear for the vixen on account of the adventure of the bear and the peasant (see below, ix) connected with them. As to priority of the wolf story, see Martin O., p. 33 f.

Source.—The partial resemblance between the lioness and the panther is probably the reason for Isidor’s and Pliny’s statements that they have conjugal relations (‘Etym.’ xii. 2. 11), and the fox-like appearance of the head of the female wolf was perhaps the cause for the popular belief in the Middle Ages that wolf and fox cohabit and give birth to the lynx (Gr., ‘R. F.’ p. xxv f. and ‘Reinh.’ 1072 f.). This belief may then have been the source of this adventure, if the wolf and not the bear is the original animal. The addition of the

Russian and Finnish variants ought rather to be derived from the cat that is dyed black (Aes., 87), than from the story of the dyed fox in the 'Roman de Renart': 'Ren.,' I, b, Kolm., p. 188.

- VI. $\left\{ \begin{array}{l} \textit{The fox is chosen to take charge of something.} \\ \textit{The fox eats what is committed to her charge.} \end{array} \right.$

Literary Variants.—None known to me.

Oral Variants.—*Great Russia:* Af. i, 5, 6 a and b; *Norway:* Asbj. i, p. 91 f.; *America:* 'Uncle Remus,' ii, ix: How the Bear nursed the little Alligator; *Africa, ibid.* p. xvii from Theal, 'Kaffir Folklore:' p. 84, Hlakanyana nurses and eats the cubs of the Leopardess.

Collections of Variants.—Krohn, A p. 370 ff., B p. 229 ff., C p. 93 ff. The variants Krohn, D p. 9 are limited to Norway, Finland and Northern Russia. The two versions from Africa and America show however that this story also was carried across the sea.

Krohn's discussion of this adventure is particularly interesting. The original form, closely resembling those of Western Finland, is that the bear after the death of his wife goes out to look for somebody who may sing his orphans to sleep. The hare whose voice does not suit him is rejected, the fox is accepted. While the bear is gone for food the fox eats, one after another, his three young ones and then runs away. In Norway the bear has been transformed into an old woman, the three orphans into animals of three different kinds: geese, pigs and cows, who have need of somebody to tend them. The first two candidates, the bear and the wolf, do not sing properly and are refused, the fox is accepted and eats, first all the geese, then all the pigs and, finally, all the cows. The woman strikes at him with her churn-staff and since then the end of his tail has been white. In Russia the story has undergone other changes on account of its connection with the tale of the plant that grows up to heaven. The bear has become an old man who seeks a mourner or, in a more corrupted version, an old man who accepts a physician for his dead wife; the orphans for whom the singer was sought as noted above, have disappeared. The applicants who wish to do the mourning are, either the bear and the fox (No. 7), or the bear, the wolf and the fox (No. 8). The physician who offers his services is the fox (No. 9). In No. 7 and 9 the fox eats the body; in No. 8 the conclusion is different because of the adventures there added.

Source.—None known.

VII. *Building.*

As the climate of Russia is very severe in winter, animals build houses there more frequently than in other countries. For Russia, compare our Nos. 5 a, 32 a, 33 b, 34 b, 35 b and 41 a=Af. i, 2 d, 3, 29-31, and 23 a; for other countries see Cosq. ii, lxxvi, p. 313 f.: "Le loup et les petits cochons," with its variants, and *ibid.*, p. 104, a Norwegian

story in which domestic animals build a house in the woods. We shall consider in detail only the story with its variants, of the fox who builds a house of ice, while the wolf builds one of a material that lasts.

Literary Variants.—None.

Oral Variants.—*Great Russia*: Af. i, 1 a, 2 b-e, 3; *Finland*: Krohn, A p. 66.

Collections of Variants.—Krohn, B p. 248, and C p. 109. Discussions, *ibid.* In the Finnish variant the fox builds a house of ice; and the bear, one of wood; in the Russian variants there is to be found not a little confusion. In No. 6 (Af. i, 2 c) the fox has a house of ice, and the wolf, one of bark; in No. 32 (Af. i, 3) the fox again has a house of ice, but the hare, one of bark; in No. 1 (Af. i 1 a) the wolf builds the house of ice, and the fox, one of bark—no doubt because the people saw that the fox was otherwise always smarter than the wolf—and in No. 5 (Af. i, 2 d) both the fox and the wolf live in a snow house, because the original idea was no longer understood.

Source.—The adventure would seem absolutely inexplicable but for a demon tale of France mentioned by the brothers Grimm in the note to a tale of the peasant and the devil: Gr., 'K.M.,' iii, p. 260. Its contents are in short as follows: In Normandy the devil and St. Michael contended as to who could build the best church; the devil builds a beautiful church of stone, but St. Michael, a still much more beautiful one, of ice. After St. Michael's church has melted, they till the soil together. Krohn, C p. 110 gives some more instances from France in which the building is likewise followed by the farming industry. The connection between the Northern animal tale and the Norman or North-French demon tale is unmistakable; and, like the next adventure, and perhaps also the one following, is a proof of the close relations between the tales of the bear and the fox and the demon tales. The demon tale was most likely the source of the other because it is more natural. Is it in the relation between these tales that we are to seek, perhaps the reason why the fox is called Michael with all Scandinavians?

VIII. *The bear is cheated in the division of the crops.*

Literary Variants.—None. Compare however the demon tales: Conde Lucanor, chap. 41 (Krohn); Rabelais, 'Pantagruel,' iv chap. 45 f., and Rückert.

Oral Variants.—*Great Russia*: Af. i, 7 a-c; *Little Russia*: Rudč., i, 29 (Krohn); *Esthonia*: Gr., 'R.F.,' p. cclxxxviii, f.; *Germany*: Gr., 'K.M.,' 189 (peasant and devil); *Southern Slavs*: Krauss, ii, 153 (saint and devil).

Collections of Variants.—Gr., 'K.M.,' iii, p. 259; Kolm., p. 111 ff.; Krohn A, p. 411 f., B, p. 234 ff. and 241 ff., C, p. 97 ff. and 103 ff. Discussions by Kolm. and Krohn. In Northern Scandinavia the bear and the fox divide, in Scotland and in one of the French variants the wolf and the fox; in other tales and in our Nos. 26 and 27 (Af. i, 7 a

and b) the bear and the man; in a number of cases, finally, the devil and a man, or saint. Thus this adventure makes the evidence for the similarity and connection of the tales of the bear and fox, and the demon tales conclusive. The settlement of their exact relation is not yet possible.

Source.—The demon tale is probably again the source of the animal tale, because it is more natural.

IX. *The fox saves the peasant from the bear.*

Literary Variants.—Ren., ix, 79 ff.=Méon, 15387 ff.; Rothe, p. 197 f.; Carnoy, p. 77 f. Compare "Disciplina Clericalis," xxiv, i.

Oral Variants.—*Great Russia*: Af. i, 7 a-c; *Rest of Russia*: Af. i, 7 d; Rudč., i, 8 and Čub., i, 48 (Kolm.). *Finland*: Krohn A p. 71 ff. *Esthonia*: Gr., 'R. F.,' p. cclxxxvii ff.; *Lithuania*: Lesk., p. 352; *South Eastern Europe*: Haltr., 88; Valjavec, 64=Krauss, i, 7; Hahn, 94.

Collections of Variants.—Martin, 'Observations,' p. 58 f.; Kolm., p. 111 ff.; Wollner; Lesk., p. 516 ff.; Krohn A p. 377 ff.; Krohn D p. 9, enumerates seventy-two variants, of which fifty-one or 70% are in Finland. Discussed by Kolmačevskij, Martin and Krohn. The latter assumes that the adventure is at home in the North, where the most numerous and characteristic variants occur. Our versions are Nos. 26 and 27.

Source.—Kolmačevskij regards, as the probable source of this adventure, the Æsopic fable of the fox, who asks the woodcutter to hide him from the hunter; the woodcutter promises to do so but endeavors at the same time to betray him, (Æs. 35; Babr. 50). The same fable bears a closer resemblance in some later versions, in which a wolf is concealed from the hunters by a herdsman who is false toward him. Rom. iv, 3=Herv. ii, p. 217 f.; two Middle High German poems, Gr., 'R. F.,' p. 328 ff. and p. 348 f. If this fable furnishes the main motive of the adventure, a demon tale in Rabelais I. c., iv chap., 47, may possibly explain why the bear threatens to attack the man, and how the fox spares him the struggle by his cunning. The devil is furious at having been cheated in the division of the crops and challenges the man to fight with him on a certain day. The man is discouraged, but his wife promises him to attend to the devil, and frightens the latter so much that he renounces the duel. The introduction of the adventure in the 'Roman de Renart' (and some of the tales) is different. The bear comes, not to attack the peasant, but to get one of his oxen which he had vowed to him by exclaiming: 'Mal ors hui cest jor vos requere!' In the same way the wolf makes his appearance in a story of the "Disciplina Clericalis," xxiv, i, because he has overheard a ploughman crying to his oxen: 'Lupi vos comedant!' Both of these episodes go back to the first fable of Avian where a wolf expects to get a child because its mother has said she will give it to him if it does not stop crying ('ni taceat, rabido quod

foret esca lupo'). Observe that the 'Roman de Renart' has the bear, because the folk tale has put him in the place of the wolf.

X. *The fox receives dogs instead of chickens.*

Literary Variants.—Ren., ix, 1360 ff.=Méon, 16724 ff. Rothe, p. 198; Carnoy, p. 78; interpolated: Méon, 17390 ff.=Rothe, p. 200, Carnoy, p. 80, (dog in sack for fowls) Schimpff und Ernst, Frankf. 1565, fol 15; Froschmeuseler of Rollenhagen i, 2, 19-22 (Martin).

Oral Variants.—*Great Russia*: Af. i, 6 a, 14, 7 a and b; Erlenw. 12; *South Eastern Europe*: Gr., 'K. M.,' iii, p. 346; Haltr., 88; Valjavec, 64=Krauss, i, 7; Hahn, 94 and 87. *Lithuania*, Lesk., p. 352 f.; Schleicher, p. 8 f.

Collections of Variants.—Martin, 'Observations,' p. 59; Wollner, Lesk., p. 516 ff.; Krohn, A p, 377 ff.; Krohn, D p. 9, has counted sixty-two variants, twenty with the Finlanders, eleven with Scandinavians, nine with the Russians, eleven with the Lithuanians, Western Slavs and Germans. If the Northern people created this adventure, as Krohn supposes, they cannot at least claim more originality for it than for the preceding adventure (ix). Our versions are Nos. 8 c, 25 b, 26 c, 27 c and 28 d.

Source.—The idea of the substitution of dogs for chickens, seems to have been suggested by the widely spread tale of the young woman who is given to somebody in a sack, but is afterward replaced by some ferocious animal. See xvi and Cosq., ii, p. 202 ff., where literary variants from the East, and numerous oral ones from Europe, are given.

XI. *The fox loses her life by sacrificing her tail.*

Literary Variants.—None known to me.

Oral Variants.—*Great Russia*: Af. I, 6 a, 7 a and b, Ertenw., 12. *Little Russia*: Rudč. I, 8 (Wollner); *Southern Slavs*: Valjavec 63 (Wollner)=Krauss I, 9. *Lappland*: Poestion, p. 9. *Lithuania*: Lesk, p. 353.

Collections of Variants.—Wollner, Lesk., p. 516 ff. Krohn D p. 9 has enumerated twenty variants, all of which are found with the Fins, Laplanders, Slavs, Lithuanians and Germans. He considers this also a Northern story, though it occurs only in the zone of Russian influence in Finland, and seems especially at home among the Slavs. Our versions are Nos. 8 d, 26 d, 27 d and 28 e.

Source.—No immediate source known. For disputes among parts of the body compare Jacobs, 'History of the Æsopic Fable' in Caxton, i. p. 82 ff. Of all the examples given there, none can, however, have suggested this tale. The fox does not heed at all the words of St. Paul, 1 Cor., xii, 20 ff.

Krohn considers all adventures discussed so far, with the exception of that which has for its subject the building enterprise, as parts of one connected series of tales.

XII. *The bear is given a pied appearance.*

Literary Variants.—None.

Oral Variants.—*Great Russia*, Af. I, 20; *Lapland*: Poestion, p. 9 f.; *Finland*, Krohn A pp. 39 f. and 65 (bear), 50 f. and 56 (wolf); compare also p. 54=C. p. 121. *Africa*: Bleek, p. 83 f. (hyena).

Collections of Variants.—Krohn A p. 369 f, B p. 199 ff., C p. 67 ff. Discussed by Krohn, B and C, l. c. His conclusion is that the original form arose in the North and was about as follows: The bear and the fox see a woodpecker on a tree, and as the fox declares that he had colored such birds the bear wishes to be made variegated too. The fox consents to do this, has him get on a hay stack, sets fire to it and induces him to stay until his hair is singed. Since then the bear's hair has looked as if it were singed. Krohn does not mention our story No. 30a among the variants of this tale, but it doubtless belongs there, though it is greatly obscured. See 'Uncle R.' II, xxvi.

Source.—None known. The adventure appears to be a myth devised to explain the singed appearance of the bear's hair.

XIII. *Animals fall into a pit and eat one of their number.*

Literary Variants.—None.

Oral Variants.—*Great Russia*: Af. i, 1a, 10a and b; Erlenw. 23; Sadovnikov 53 (Krohn). *Little Russia*: Rudč. i, 10 (Krohn); *Finland*: Krohn A p. 21; *Syria*: Prym p. 266: No singing.

Collections of Variants.—Krohn A p. 348, B p. 216 ff., C p. 81 ff. Discussions, *ibid.* The adventure originated according to Krohn in Russia, because common enterprises of the bear, the wolf, the fox and the hare are not infrequent there. In No. 11 the pig has taken the place of the bear, and the squirrel has been introduced in addition.

Source.—None known. All stories in which animals fall into a pit: Benf. i, p. 184 f., ii, p. 128 f.; Panch. I, i Ap. p. 2; Æs., 45; 'Ren.' xviii; "Sacerdos et lupus:" Grimm u. Schmeller, 'Lat. Gedichte, etc.,' p. 340 ff., and others lack the essential trait that the occupants of the pit try their voices to select a victim.

XIV. *The fox induces the bear to tear out his own entrails.*

Literary Variants.—None.

Oral Variants.—*Great Russia*: Af. i, 1e, 10a and b; Sadovnikov 53 (Krohn). *White Russia*: Af. i, 1c (Krohn); *Siberia*: Radloff iii, p. 370; *Finland*: Krohn A, p. 20 etc.

Collections of Variants.—Krohn A p. 347 f., B p. 220 f., C p. 84 f. Discussions, *ibid.* Origin in Russia. In the original form the bear tears out his entrails. In our version No. 11, the hog appears in the place of the bear; in No. 12 we have ribs for entrails. No. 2 is somewhat obscured because it lacks its ordinary introduction: xiii.

Source.—In almost all parts of Europe, there have been found tales in which a giant (in the case of a Spanish tale, it is a bear) is in-

duced by his cunning opponent to cut his belly open and to let his entrails drop out, the alleged purpose sometimes being that he may run faster, and sometimes that he may be able to eat more. Comp. Cosq. II, xxxvi, p. 47 ff. 'Jean et Pierre,' with notes. The fundamental idea that somebody is induced to kill himself by tearing out his entrails is, therefore, not to be credited to Russia, but its adaptation only to an animal. Observe the connection of a tale of the bear and the fox with a giant tale!

- XV } *The fox driver allows others to ride with her.*
 The draught animal is devoured and stuffed.

Literary Variants.—None.

Oral Variants.—*Great Russia*: Af. i, 1 e and f. *Rest of Russia*: Af. i, 1 b and c (?) (Kolm.) Rudč. ii, 4, and Čub., i, 38 (Wollner). *Finland*: Krohn, A p. 418.

No collections of variants outside of Finland (Krohn, l. c.). The story is found only in Russia and Finland and Kolmacevskij (p. 169) suggests that it arose independently on Russian soil. [Possibly the Louisiana story—Fortier, p. 125 f., 135 and 151 f.—mentioned under i, where Compair Lapin leaves nothing but the tail of Compair Bouki's horse, belongs here, but the special device of planting an animal's tail in the ground to give the impression that the animal had sunk into a hole, points rather to other tales]. In Finland the driver is once a fox, otherwise an old woman. The Russian versions are Nos. 2 a and b and 3 b of our collection. The latter contains the second motive only and that quite obscured. The fox eats the draught animal himself.

Source.—I suggest as parallels to the first motive, Grimm, 'K. M.,' 80: The funeral procession of the hen, and an accident following; Gr., 'K. M.,' iii, p. 129: The same subject. Haltr., 78: The same again, but without the accompanying accident because of another adventure following it. I cannot prove, however, that these were the source of the first motive. For the second I do not know of any certain parallel.

- XVI } *The fox loses what she brings with her to her night-lodgings*
 and keeps getting something better instead.
 The girl in the fox's sack is secretly replaced by a dog.

Literary Variants.—None exstant covering the whole story. A variant of the second motive is given below under *Source*.

Oral Variants.—*Great Russia*: Af. i, 1 a and f., with variants. *Little Russia*: Rudč., i, 7 (Wollner). Other countries below.

Collections of Variants.—Cosq., ii, p. 202 ff. The whole of the adventure occurs in Northern Africa, France, Germany and Russia; the first motive alone without the unfortunate denouement given in the second is found in Russia, Esthonia, Transylvania, Southern France and Brazil; the second motive forms a separate story in Spain

and Portugal. The original form appears to have been about as follows: A young man asks a peasant for quarters for himself and a pea, or a millet-grain that constitutes all his property. The peasant kindly complies with his request and gives him, when he leaves, the chicken which in the meantime has eaten his pea, or millet-grain. At another peasant's house he receives the pig that has killed his chicken and he thus continues the exchanges until he obtains possession of a young maiden. He puts her in a sack and leaves the sack at another house where a relative of the maiden lives. This relative frees the girl and puts a dog in her place and, afterward, when the young man opens the sack to take out the maiden, the dog jumps out and frightens him, or according to certain forms of the story, even tears him to pieces. Both of our Russian versions substitute the fox for the young man, and a roller or a bast shoe, respectively, for the pea or the millet-grain; No. 1, g and h is complete; No. 3 a lacks the second motive, perhaps on account of the adventure connected with it. The bast shoe, together with the lack of the second motive, occurs also in Esthonia.

Source.—The source of both the first (?) and the second motive is found in India. For the first, see an Indian tale of Miss Stokes' collection No. 17, Cosq., ii, p. 212 f., which, if not imported from Europe, proves the Indian origin of the motive; it is the reverse of Grimm's well known story of 'Hans im Glücke.' For the second, compare the conclusion of the eleventh tale of the Mongolian Siddhi-Kür, and of one of the Kathârnavâ, Cosq., ii, p. 210 f.; a tiger and a monkey take the place of the dog. It seems the two motives were not combined into one story before they had reached Northern Africa and Europe. In Northern Africa and Russia only, the hero is not a man but a jackal or a fox. Was the change made independently in the two countries, or not? Has the episode Méon 17390 ff. anything whatever to do with this adventure?

- XVII. } *The wolf claims the sheep is wearing his fur.*
 { *The oath of the wolf on the sanctuary that is a trap.*

Literary Variants.—'Ysengr.' vi, 349 ff. (wolf, fox, and ass). Marner, Gr., 'R. F.', ccix f. (the same). For the second motive alone: 'Reinh.' 1121 ff., 'Ren.' x, 369 ff., i, b 2929 ff.=Méon 18303 ff., 12699 ff., Rothe p. 205, 182; Carnoy p. 81, 73 f.

Oral Variants.—*Great Russia:* Af. i, 9. For the second alone: Krauss ii, 25, the fox makes the wolf swear on the gospel, a piece of meat in the trap, that he won't eat his children again. Ibid. i, 27: the trap is the judge's door. *Archiv f. Slav. Phil.* i p. 273. The hedgehog makes the fox swear on a trap; the fox is caught in it. Probably the Russian version, No. 10 of our collection, came from the West.

Source.—We cannot go beyond the versions of the Christian Middle Ages.

- XVIII. {
1. *The fox eats the young birds, or only threatens them.*
 2. *The old bird provides some food by feigning to be lame.*
 3. *The old bird causes a driver to break his cask and thereby procures some wine.*
 4. *The bird induces a man to hit a bald man on the head and thereby furnishes amusement.*
 5. *The dog avenges the bird on the fox.*
 6. *The animal provided for comes to grief.*

The six motives mentioned here are combined into simple and complex adventures in so many various ways that it is impossible to consider them under separate heads. They have been discussed by Kolmačevskij, p. 152 ff., and Bahder, *Germania*, xxxi, p. 105-109.

Literary Variants.—John of Capua (Benf., i, p. 609 f.) The fox frightens a dove so much that it throws down its young ones. 'Ren.,' xi, 774 ff.=Méon, 25126 ff., Rothe, p. 233, Carnoy, p. 91. The fox pretends to be a physician and priest and induces the sparrow to throw his nine young ones down to have him, the fox, baptize them.

2.—'Ren.,' xi, 989 ff.=Méon, 25343 ff., Rothe, p. 234, Carnoy, p. 92. The bird who has engaged the dog to revenge him pretends to be lame, by this means allures a driver away from his load of provisions and gives the dog a chance to eat a ham.—Middle High German Poem: "Des hundes nôt"; Gr., 'R. F.,' p. 291 ff.: 'A lark who has taken pity on a hungry dog feigns to be unable to fly and thereby causes a boy to set down the bread, eggs and cheese he is carrying so that the dog can eat.—No immediate variants, yet expressions of the same idea, are the episodes in 'Ysengr.,' i, 179 ff., and 'Reinh.,' 449 ff., where the fox feigns lameness in order to get for the wolf alone, or for the wolf and his family, the bacon which a peasant is carrying. It seems difficult to decide whether the story with the bird gave rise to that with the fox; or the episode of the fox, to that of the bird. The adventure with the bird might seem to be prior because it is more natural and since there are many instances in which, in tales and fables introduced into the Epics, the wolf or the fox was substituted for some other animal. The fox adventure might appear older as the idea of the fox feigning death would lead to that of his feigning lameness. Like Kolm., p. 183 ff., I am in favor of the former assumption.

3.—'Ren.,' xi, 1151 ff.=Méon, 25505 ff.; Rothe and Carnoy, l. c. The sparrow flies to the head of the horse of a driver who has wine on his cart. The man kills the horse while trying to hit the sparrow, the cart is upset, the cask broken and the dog drinks his fill. Comp. 'Reinh.,' 499 ff. After Reynard has procured a bacon for the wolves, he leads them into the wine cellar of a convent.

4.—"Des hundes nôt," l. c., p. 296 ff. The lark takes the dog to a place where two bald-headed men are thrashing. The dog gets on the roof, while the lark alights first on the head of one and then on that of the other. The two thrashers strike each other on the head in the

attempt to kill the lark, upbraid one another for it, lay down their flails and scratch each other in such a ludicrous way that the dog falls from the roof from laughing.

5.—'Ren.,' xi, 1219 ff.=Méon, 25575 ff.; Rothe and Carnoy, l. c. (Continuation of 3). The sparrow flies to the fox, tells him that it is tired of life since it has lost its young ones, and begs him to come and eat it. The fox is willing to comply with this request, but whenever he is about to catch it, it flies away some distance. Thus they approach the place where the dog is hidden and the latter makes a rush for the fox, seizes him and leaves him for dead.

6.—'Des hundes nôt,' l. c., p. 299. (Continuation of 4). When the dog falls from the roof on the thrashers, they stop their scratching. At first they think the devil has fallen on them, but when they see the dog they thrash him so terribly that he barely escapes through a hole in the fence. (He asks the lark for a physician, yet suddenly gets well when the physician appears in the person of a hungry wolf and runs off as swift as ever).

Oral Variants.—*Southern Slavs*: Krauss i, 6 (motives 1. 5. 2. 3. 4). The fox eats the young of the starling during the absence of the old bird. The dog kills the fox for the promise of food, drink and amusement. The starling procures food from a boy who sets down a basket that he is carrying; wine from a driver who breaks his cask with an axe; amusement from a son who splits his father's head with a rail. Bird and dog go away unharmed. *Transylvania*: Haltr., 111 (1): The fox cures the seven sick children of the raven by giving them a warm place in his stomach. Haltr., 81 (1-4, 6): The titmouse, whose young the fox threatens to eat, procures him food by feigning to be lame and inducing women to put down their baskets, wine by causing a driver to break his cask with an axe, amusement by getting one thrasher to knock down the other. Then the fox laughs so much that he falls from the roost on which he is perched and gets a thrashing. *Estonia*: Gr., 'R.F.,' p. cclxxxiv f. (1.2.5): The fox gets the sparrow's children by threatening to cut down the tree on which the nest is placed. The sparrow engages a dog and procures for him the mush that a woman is carrying. The dog feigns death under the sparrow's tree and kills the fox in spite of his precautions. *Bretagne*: Sébillot, i, p. 333 ff. (1. 5. 2. 4): The fox eats the young of a blackbird. The blackbird goes to seek a dog who feigns death, and kills the fox. To reward the dog, the bird gets for him the dinner that a woman is carrying to some thrashers. When the woman comes to the latter the bird lights on her shoulder and one of the thrashers knocks her down with his flail. *Germany*: Gr., 'K. M.,' 58. Confusion by the death of the dog (2. 6. 3. 4): The sparrow has compassion on a hungry dog, takes him to a baker's and a butcher's shop and pecks at some bread and meat until it falls down and the dog eats it. Thereupon the dog goes to sleep on the road and a driver who comes along and in spite of the entreaties of the sparrow does not leave the road, kills

him with his wheels. To avenge the dog's death the sparrow pecks at the bung of one of the casks until the wine runs out, sits on the head of one of the horses until the driver kills it and thus gradually deprives him of his wine and three horses. Not yet satisfied, it eats, with other birds, the man's wheat and causes him to smash his furniture. Finally when the man has caught it and asks his wife to kill it in her mouth, he is slain himself and the bird flies away.

Original form.—I agree with Bahder that the accident to the dog in the Middle High German poem is rather out of place. I assume that the earliest form was about as follows: The fox eats the young birds. The old bird engages his friend the dog to take revenge for this. Either to strengthen him or to reward him, (the former seems the more probable) the bird procures food for the dog by feigning to be lame and inducing a woman, or a boy, to set down the provisions they are carrying, he furnishes the dog wine by making a driver break his cask, and gives him amusement by causing a man to strike a bald man on the head. There arose very early a variant in which the fox merely threatens to eat the young birds, but spares them on the promise of the bird to provide some food, drink and amusement for him just as Isengrim spares Reynard's life on the first of these conditions ('Ysengr.,' i, 181 ff.) Yet as Isengrim fares ill after he has had food and wine ('Reinh.,' 516 ff.), so also the fox comes to grief at last. The conclusion of this variant was then soon transferred to the first form as appears from the Middle High German version, and later the misfortune of the dog was not brought about by the third party, the thresher, but by the second, the driver with the wine, and what the bird did originally to give the dog drink and amusement he does then to avenge his death. This stage is represented by Grimm's tale, where besides other changes and one addition, the fox is omitted entirely, as already in the Middle High German form. It seems not unlikely that the original form and its early variant arose in the Balkan peninsula and at latest in the eleventh century.

As for our Russian versions, No. 13 shows the first incident of the original form by itself; No. 12, d-f and h-i, presents the variant of the original form, with the fox in the place of the dog, corresponding to the second Transylvania tale, but considerably obscured. In No. 14 and No. 15 a remembrance of the original form is combined with the German version of the dog's death, caused by the driver and the bird's revenge following upon it. In No. 45, finally, the cat once replaces the bird and twice, the fox. The corrupt state of most of these versions gives certain evidence that the various adventures did not arise in Russia, but were imported there from the South and West. Again, we have to consider here a few other adventures in whose formation the theme of the bird that provides for the dog, seems to have played an important part. No. 16 b is a combination of this theme with the idea of the friendship between the dog and the bear, or wolf, expressed in adventures xx and xxi. No. 16 c is No.

16 b with other actors and a different result, and No. 39 b is the same with a difference in the relation of the actors to one another and in the purpose of the feeding. Finally the stress which is laid on the manner in which the horse is killed in No. 16, together with the success of the bear and the failure of the dog, recalls an adventure recorded by Krohn C p. 70, where the bear kills a horse and the fox tries in vain to put it to death according as the bear has told him to do.

Sources.—1. The killing of young birds, or other young animals while they are still under the care of their parents, and the grief of the latter has been made the subject of not a few fables and stories. *Æs.* 5: The eagle robs the young of the fox. *Babr.* 118. A snake eats young swallows. 'Panch,' ii, p. 112 f.: A monkey destroys a sparrow's nest; *ibid.* p. 118 f.: A snake eats young cranes; p. 95 ff.: An elephant destroys a sparrow's nest. Other instances are cited by *Benf.*, i, p. 170 ff.

2. No source can be given, unless this motive be derived from the story of the fox and the wolf 'Isengr.,' i, 181 ff., and 'Reinh.,' 449 ff.

3. No special source is known; the manner in which the driver breaks his cask is akin to and derived from the following motive.

4. The oldest source is the Makasa Jātaka, *Benf.*, i, p. 292 f.: A fly sits on the head of a baldheaded carpenter whose son takes an axe, strikes at the fly, but splits his father's head. *Jacobs, Caxton*, i, p. 64 f., has a mosquito instead of the fly and mentions, besides, the Rohini Jātaka where simply the sex and the weapon are changed. Other similar instances may be found, 'Panch,' i, *Ap.* p. 12, and in the references given by *Benf.*, i, p. 292 ff. In the Occident I must notice *Phaedr.*, v, 3, the fable of the bald man and the fly in *whi h Benfey*, i, p. 293, saw a possible source of the Jātaka, and its derivatives: *Rom.*, ii, 13=*Herv.*, ii, p. 195, *Waldis*, ii, 99 with notes, *Caxton*, ii, p. 48 and others. In all these cases there is an insect in place of the bird of our tales.

5. Revenge for the destruction of the young is taken as in several of the cases above. The special source of the idea that a bird employs a dog against the fox, seems to be the *Æsopic* fable 225, where the fox asks the cock to come down from the tree on which he is perched, but the cock's travelling companion, a dog, tears the fox to pieces.

6. No source known.

XIX. *The bird helps the fox out of a pit.*

Literary Variants.—No direct ones. Compare remarks under *Source*.

Oral Variants.—*Great Russia*: *Af.* i, 10 b=*No.* 12.

Source.—The leading idea of this adventure may have been suggested by the fable of the mouse that rescues the lion: *Babr.* 107, and *Æs.*, 256. More akin is *Dubois*, p. 40 ff., or *Benfey*, i, p. 324, where we have the story of the mice that dig up the ground around

the pit into which an elephant has fallen and throw in so much earth that he can get out again. Compare also Benf., ii, p. 208 ff. A Finnish tale of the fox and the mouse, and another of the bear and the mouse, are closely connected with the Æsopic fable. (Krohn, A p. 386 and p. 93 f.

XX. *The bear rehabilitates the dog with his master.*

Literary Variants.—‘*Fabulae extravagantes*,’ Caxton, ii, p. 166 ff. A wolf and a dog are friends. Since the dog gets hardly anything to eat, the wolf proposes to rob a lamb and have the dog pursue him as if he intended to rescue it. This is done and the master who hears of the efforts of the dog commences to feed him better. After a second lamb has been robbed with the same success, the dog soon recovers his former strength and forbids his friend to take another lamb. Waldis, iii, 93: Like the preceding in all principal points.

Oral Variants.—*Great Russia*: Af. i, 26=No. 16 c. The bear robs a child.

Collections of Variants—Finland: Krohn A p. 407. In seven the wolf takes a child; in one, a lamb. The variants are too few to enable us to decide anything about the original form of the story and its home, yet it seems the wolf is this time the original animal. Generally the wolf and dog are antagonists in fable as in nature; however in ‘Rom.,’ iii, 15 and its derivatives, they meet on friendly terms.

Source.—I cannot give any.

XXI. *The drinking bear betrays his presence by singing.*

Literary Variants.—‘Reinh.,’ 499 ff. The fox leads the wolf with his wife and sons into the cellar of a cloister. Isengrim sings when he becomes drunk and all get a thrashing. Comp. ‘Ysengr.,’ v, 889 ff. ‘*Fabul. extravag.*,’ Caxton, ii, 170 f. The dog tells the wolf to go into his master’s cellar and eat and drink there. The wolf does so and after he has become drunk, he thinks he may sing as well as drunken men. He is discovered and killed. Waldis, iii, 93, is similar except that the wolf makes his escape.

Oral Variants.—*Great Russia*: Af. i, 26=No. 16 d. The bear sings at supper and escapes. *Esthonia*: Gr., ‘R. F.,’ p. cclxxxiv f.: Wolf and fox at a wedding. The wolf drinks beer and gets drunk. The fox cannot keep him from singing. Narrow escape. *Transylvania*: Haltr., 104: The fox takes the wolf to the cellar of a house where there is a wedding. The wolf sings and is thrashed. An obscured variant is that given by Karadž., 50, p. 268 f.

Collections of Variants.—Finland: Krohn A, p. 407 f. The wolf sings without listening to the dog. More general: Voretzsch, *Zschr., f. roman. Phil.*, xv, p. 172 ff. The number of variants scarcely allows any definite conclusion as to the original form. We do not know whether the bear and the fox, the wolf and the fox, or the wolf and the dog, are the original animals.

Source.—Several Eastern stories have been considered as the source of the adventure. 'Panch.' iv, 7=Benf. ii, p. 308: The ass in the lion's skin. 'Panch.' v, 7=Benf. ii, p. 339 and i, p. 494 f.: The ass goes with a jackal to steal cucumbers and betrays himself by his crying. Tuti-Nameh ii, p. 218 ff.: An ass betrays itself in a garden. Touti-Nameh, p. 139 f.: Thieves are caught singing at a rich man's house. I agree, however, with Voretzsch, that none of these can be regarded with certainty as the source and that the Western adventure may be independent. In other circumstances a wolf often gets into trouble by singing: Compare Æs. 134 and its many derivatives.

XXII. *The fox with an edict is frightened by a horseman and dogs.*

Literary Variants.—'Ysengr.' v, 135 ff.: A hunter a hundred and ten years old, on a white horse with two black dogs, saves the cock; Marie 52 and the English Romulus: Rom., A pp. 46=Herv., ii, 533 f. De vulpe et columba; two hunters on horseback, with dogs, help the dove to escape: Ren., ii, 469 ff.=Méon, 1725 ff.(?); Rothe, p. 127 f.; Carnoy, p. 53: men and dogs frighten the fox, who tries to deceive the titmouse. 'Reinh.', 177 ff.: The same scene without the men and dogs; 'Rein.', 356 ff. and 'Reinke,' 317 ff.: The fox takes a letter to the cock. Nobody pursues him immediately. 'Fab. of Poge,' Caxton, ii, 307 ff.: Two dogs, but no man, save the cock. Waldis, iv, 2: Cock, hunter and two dogs.

Oral Variants.—*Great Russia:* Af. i, 11, No. 17: Fox and gorcock, peasant, horse, colt and dogs. *Southern Slavs:* Krauss, ii, 10 and 38: Fox, cock and two dogs. The Russian version came from the West but not through the 'fable of Poge (Romulus) that lacks the man on horseback. The *treuga dei* has been changed into an edict from the authorities in the city to the effect that the gorcocks are no longer to sit on trees, but always to stay on the ground. The idea that the dogs are to examine the document had to be eliminated.

Collections of Variants.—Voigt, 'Ysengr.' p. lxxxi. Voretzsch, *Zschr. f. roman. Phil.*, xv, 147 ff. The latter shows how the fable of the kiss is sometimes connected with this subject.

Source.—The story must have arisen in the Middle Ages. Jacobs, Caxton i, p. 75 ff.; traces the idea that a beast of prey tries to inveigle a bird to fly down to the Kukkuta Jataka.

XXIII. *The fox is frightened by the cock's crowing.*

Literary Variants.—None.

Oral Variants.—*Great Russia:* Af. i, 4 a. Our version is No. 18 a.

Source.—Æs. 323 and 323 b: A lion is afraid of crowing. 'Panch.' i, 2=Benf. ii, p. 21. Wolff i, p. 22, Keith-Falconer, p. 14, adventure xxviii: The fox is frightened by an unknown sound. The Æsopic fable, alone or combined with the idea of the Indian story, was the

basis of the Russian tale. Compare No. 35 c : The cock frightens the bear ; No. 32 d : The cock kills the fox.

XXIV. { *The fox outwits the cock.*
 { *The cock outwits the fox.*

Literary Variants.—Alcuin : Du Mér. pp. 137 and 138, and Gr., 'R. F.,' p. 420, versus de gallo (wolf in place of fox) ; *Fabulae antiquae* : Herv., ii, p. 132, perdix et vulpes. 'Ysengr.' iv, 811 ff. ; Ren., ii, 23 ff.=Méon, 1267 ff. ; Rothe, p. 126 f. ; Carnoy, p. 52 f. ; 'Reinh.,' 11 ff. ; Marie, 51 and English Romulus ; 'Rom., A pp. 45=Herv., ii, p. 533 ; Odo de Ceritona : Herv., ii, 644, (Cock devoured). John of Capua : Benf., i, p. 309 f. (Cock devoured). Baldo Alter Æsopus 23 : Du Mér. p. 253 f. ; 'Fab. extravag.' : Gr., 'R. F.,' p. 421, Caxton, ii, p. 132 f. ; Waldis, iv, 88 (Squirrel) ; Chaucer, 'Nun priest's tale.'⁵ Compare 'Ren.,' xiv, 160 ff. : Cat causes fox to speak so that he loses the cock.

Oral Variants.—*Great Russia* : Af. i, 4 a, 17 a-c and 1 a=Nos. 18, 19, 21, 20 and 1. *Transylvania* : Haltr. 113 : The fox physician devours the cock. *Southern Slavs* : Krauss i, 14 : Fox prays, cock escapes. *Africa* : Bleek, p. 18 : Jackal folds his hands, shuts his eyes and prays, cock escapes. Compare also *Lithuania*, Schleicher, p. 100 : The tomcat catches a sparrow but the latter protests that a great Lord never eats before having washed his mouth and while the tomcat is doing this he escapes. *Wallachia* : Review of Gaster's collection in *Zschr. f. roman Phil.*, xv, p. 265. Similar, the lark asks the cat to wash first. *America* : Uncle Remus ii, xxvii : Brer Rabbit escapes while Brer Wolf folds his hands, shuts his eyes and says grace ; very similar to the African tale. *Ibid.*, i, xix : Brer Sparrow wants to tell Brer Fox some news, but the latter answers 'I'm de'f in one year, en I can't hear out'n de udder.' The sparrow lights on his tail, his back, his head, his tooth, and is swallowed. *Great Russia* : Af., i, 16 ; Fox and cake ; the same story in a fuller and peculiar form. *Finland* : Krohn A, p. 55 and C, p. 122 ; Fox caught by the wolf makes him speak names of trees and thus escapes.

Collections of Variants.—Voretzsch, p. 136 ff. ; Voigt, p. lxxxii ; Benf. i, p. 310. The Russian versions came from the West, but No. 18 has been thoroughly nationalized. The reproach of polygamy is made against the cock by the cat : Aes. 14, and Caxton ii, p. 197 f.

Source.—Cannot be traced beyond the earliest versions of the Middle Ages. Compare, however, xxii 'Source.'

XXV. { *The cat rescues the cock.*
 { *The cat sings before the fox's house, rescues the cock and kills the fox and her children.*

Literary Variants.—None.

5 JAMES RUSSELL LOWELL kindly directs my attention to this passage.

Oral Variants.—*Russia*, Af. i, 17 a-c=Nos. 19, 21, 20; Rudč., i, 9 (Wollner). *Finland*, Krohn A, p. 110. In the Little Russian variant the son Ivan is the rescuer. The second motive appears to be an enlargement of the first. For similar singing, compare Af. i, 21 b and 25 a=Nos. 47 and 48.

Source.—The three unheeded warnings followed by three rescues the first two of these rescues being easier than the third, may be derived from the tale of Snow-white: Gr., 'K. M.,' 53.

XXVI. *The crab outruns the fox.*

Literary Variants.—Middle High German poem of the thirteenth century. Gr., 'K. M.,' iii p. 255 f. quoted from *Haupt's Zeitschrift*, vol. (?), p. 398-400. Kurz ii, 2 p. 135 has vol. x. The poem agrees upon the whole with the Russian tale, No. 22.

Oral Variants.—*Great Russia*: Af. i, 15. *Germany*: Kuhn p. 243: The crab finally pinches the fox's tail so that the fox hurls him to the goal. In a Wendish tale, Gr. l. c., p. 256, a frog creeps on the tail of the fox and wins the race. *Finland*: Krohn A. p. 388, gives three variants of the race of the fox and the crab and prints one in full, p. 104. *Transylvania*: Haltr., 112: The snail clings to the fox's tail and is flung across the river when he turns.

I am inclined to locate the origin of this tale in Germany, though the material bearing upon it is not sufficient to enable one to draw a certain conclusion with reference to it.

Source.—None beyond the Middle Ages. For the general idea of a race in which the slow animal beats the swift one, compare *Æs.* 420, hare and tortoise; Gr., K. M.,' 187, hare and hedge-hog. Uncle Remus, i p. 5, deer and tortoise, with the Amazonian Indians. *Ibid.* p. 8: deer and terrapin, in the negro tales of the Sea Islands of the South Atlantic States. *Ibid.* p. 80, xviii, Brer Rabbit is outrun by Brer Tarrypin. *Ibid.* ii p. xxxi ff.; compare Chivreil and c. Torti.

XXVII. *The fox and the crane invite each other.*

Literary Variants.—*Æs.* 34; *Ἀλώπηξ καὶ γέρανος*. Phaedr. i, 28. Vulpes et ciconia. 'Rom.,' ii, 14. Fox and stork=Herv. ii, p. 196, 'Fab. antiquae,' *Æsopus* ad Rufum; *ibid.* p. 144 and 153 f. Romulus based on Marie, *ibid.* 560 f. Baldo. Du Mér. 255 f.: De vulpe et ibide. Caxton ii, p. 49 f.: Of the foxe and of the storke. Waldis i, 27: Vom Fuchss und Storchen.

Oral Variants.—*Great Russia*: Af. i, 13=No. 23. *Portugal*: Coelho 7: (garça=heron). Since all literary versions of the West from Phaedrus on, have the stork, it is evident that the Russian tale has come from Greek and Byzantine sources. In *Little Russia*, Rudč. i, 17, (Wollner) the connection between the fox and the crane is not limited to this one invitation, but the crane lives in the same

hole with the fox, escapes from the hunter with him, takes him on his wings and lets him drop. Also in *Finland*, Krohn A. p. 388, the crane teaches the fox how to fly. Compare Uncle Remus, i, xxi: Brer Rabbit on the wings of Brer Buzzard.

Source.—Not known before the Æsopic fable.

XXVIII. *The fox scared by the sound of a jug proceeds to destroy it.*

Literary Variants.—See under 'Source.'

Oral Variants.—*Russia*: Rudc. i, 8 (Wollner): A peasant who pursues a fox, places a jug before the mouth of his burrow that he may take the sound for the barking of dogs. At first the fox is afraid; he afterward destroys the jug. Af. iii, 4 of the old edition (Wollner): The fox hears the sound of an old pot that is thrown away, passes his head through the handle and drowns himself with the pot. Cub. i, 37 (Wollner): The fox finds a milk pot and drowns himself with it. Finally, Erlenw. 34=No. 24: A jug is suspended to protect chickens from the fox. The fox listens for a while and then destroys the jug and his own life.

Source.—The source of this adventure is a story in the 'Panchatantra.'⁶ As it differs very considerably from the Russian tales, I shall also give those of its derivatives which form, as it were, the connecting links with Russian folklore. 'Panch.', i, 2=Benf., ii, 21: A hungry jackal who is roaming over a battle-field hears the sound of a kettle drum which is struck by the ends of some branches moving in the wind. At first he intends to flee, but then he takes courage, advances in the direction of the sound and sees that it is produced by the drum. His fear is gone, now, and he walks up to the drum and destroys it in the hope that it is filled with meat. Calila und Dimna. ed. Wolff, i, p. 22: The same story, only the drum is hanging on a tree in the woods. 'Stephanites kai Ichneutes' by Simeon Seth, ed. Stark, p. 36 ff.: The same, with the following changes. The drum is hanging in the woods and broken with a stick. Its sound has prevented the fox, who in all European versions takes the place of the jackal, from touching other food. Baldo, 'Alter Æsopus,' Du Mér. p. 227: A bag filled with air is suspended from a tree to scare birds. At first the fox also is frightened, but he soon touches the bag with his feet, and breaks it with his teeth. I will omit giving here the contents of all the other literary variants of this story as collected by Benf., i, p. 132 ff. and Du Mér., l. c., and only mention the circumstance, that in John of Capua, 'Directorium humane vite,' in the younger Syriac version (Keith-Falconer, 'Kalilah and Dimnah,' p. 14) and in the German 'Buch der Beispiele' (Holland, p. 29), the instrument is hanging or lying near some water; furthermore,

⁶ Kaarle Krohn has kindly informed me that no variants of this adventure have been found in Finland, a fact which strengthens my assumption of its literary origin.

in the latter, in the 'Hitopadesa' (ii, 5) and in Thomas North's translation of Doni (Jacobs, 'Kalila and Dimna') the kettle-drum has become a bell, or a set of mule bells.

I will now proceed to trace in detail the connection between the Indian story and the Russian stories. The fundamental idea of the adventure, that a jackal or fox is scared by the sound of an instrument but overcomes his fear and destroys it, is the same throughout. The changes in the minor points have taken place along a line which I have indicated by the order in which the literary testimonies are given. With Simeon Seth, the fox no longer supposes that the instrument is filled with food, but he merely breaks it because it has frightened him and kept him from eating other food, or in other words, in order to take revenge on it. With Baldo, the instrument is even suspended for the express purpose of keeping somebody (birds) from eating something. While I am not prepared to establish any direct connection between the adventures as narrated by Simeon Seth and Baldo, I know that Seth's version has actually been translated into Old Slavonic,⁷ whence it can easily have reached Russia. The further changes can be accounted for without serious difficulty. The change from the drum to the jug is no greater than that from the drum to a bag, a bell or a set of bells which I have noted above and certainly a jug, or pot, is much more familiar to the Russian peasants than a drum. Even the tragical denouement of the Russian tales has perhaps its origin in the fact that the instrument in some versions was near the water. But even if this is not the case, it was at least more natural for the fox to drown a jug than to break it.

XXIX. *The fox is hampered by a jug and comes to grief.*

Literary Variants.—None.

Oral Variants.—See those mentioned under xxviii and No. 30 b, Af. i, 20, where the fox drinks milk, is then wounded in his helpless state by the peasant, and gets rid of the jug by smashing it accidentally against a stone.

Source.—Compare, for the vessel about the head of an animal that has drunk out of it, Dubois p. 154. A cat which has drunk milk cannot free her head again from the vessel. Two hares between whom the cat is to settle a dispute, take it off and are devoured. The idea of an animal in this predicament may have come from India, but in Russia it received a different and peculiar application inasmuch as the animal does not escape unhurt, but either loses a leg or its life.

XXX. *The bull-fly is pierced with a straw.*

Literary Variants.—None.

⁷ I regret very much that this version, edited by Bulgakov under the title 'Stefanit i Ichnilat,' Petersburg, 1877 (or 1878), has not been accessible to me.

Oral Variants.—*Great Russia*: Af. i, 20=No. 30 c. Other oral variants are found, if we remember that this adventure is the third of a series of outrages inflicted upon animals, and this outrage is followed by the attempt of a preconcerted revenge, which is omitted in our text.

Collections of Variants.—Cosq. i, p. 30 f., *Ibid.* I, ii., a tale from Lorraine 'Le militaire avisé: The animals are here a lion, a wolf and a fox; the last is pierced with a stick. *Ibid.* p. 30, a tale from Normandy. The first animal, the wolf, is again the same, the others are a hare and a fox; the last is treated as noted above. Krauss, i, 20: The animals are the bear, the fox and the hare; the injury done to the third is accomplished with a stick applied to the hind part of his body. The Russian tale agrees, therefore, in its general outline and in the manner in which the third animal is treated, with the rest. Furthermore, the first two animals are the same as with the Southern Slavs, and even the treatment of the first has some analogy in the other tales.

Source.—Cannot be determined.

XXXI. *The fox shows herself helpful to Snow-white.*

Literary Variants.—None.

Oral Variants.—*Russia*: Af. i, 14=No. 25. This is not a true animal tale. On the helpfulness of the fox, compare Introduction p. 3. That animals assist men in time of trouble, is one of the general traits of all fairy tales.

Source.—None can be given.

- XXXII. { *The snake threatens the life of its rescuer.*
Two judges in favor of the ungrateful animal.
The fox saves the man by demanding restitutio in integrum.

Though this is a complex adventure, I shall discuss it under one head.

Literary Variants.—*First theme*: Æs. 97 and 97 b; Phædr., iv, 19; 'Rom.,' i, 10=Herv., ii, p. 181; Waldis, i, 7; Anvâr-i-Suhailî, p. 209 (Benf.). *First and third theme*: 'Disciplina Clericalis,' vii, 4 and 'Gesta Romanorum,' 174. Caxton, ii, 134 ff.; obscured in the 'Touti-Nameh,' p. 119 ff. *The whole*: Dubois, p. 49 ff.; 'Anvâr-i-Suhailî,' p. 264 (Benf.); Arabic MS., Benf., i, p. 118; Waldis, iv, 99; 'Reinke,' 4561 ff. Doni, Benf., i, p. 120, wolf for snake; and obscured.

Oral Variants.—*Great Russia*: Erlenw., 22; Af. i, 8; *Lithuania*: Wollner, Lesk., p. 353 ff. and 520 ff.; *Hungary*: Gr., 'K. M.,' iii, p. 346; *Transylvania*: Haltr., 87; *Greece*: Hahn, 87; *Sicily*: Gonzenbach, ii, p. 77 f.; *Africa*: Bleek, p. 8 f., 10, 10 f., 94 f.; Roger, p. 119 ff.; *America*: 'Uncle Remus,' ii, xlvi: The wolf under a rock is freed by the rabbit and threatens to eat it. The terrapin makes the wolf get under the rock again and leaves him there.

Collections of Variants.—Benf., p. 113 ff.; Kurz, ii, 2 p. 32 and 184 f.; Wollner, Lesk., p. 520 ff. General discussion of the subject: Benf., l. c.—Benfey considers the Æsopic fable quoted above as the primary source of this tale. In India it was enlarged by the introduction of an arbitrator and combined with the idea of alluring a strong one, especially a demon, in a place whence he cannot escape. Benf., l. c., 115 ff.; Gr., 'K. M.,' iii, p. 179 ff. Both in the East and the West the number of the judges was sometimes increased. Our first version No. 28=Erlenw., 22, has the snake and the man, and, as judges, the hare, the wolf and the fox; the second, No. 29=Af. i, 8, has the wolf and the man and as arbitrators, the mare, the dog and the fox. In a similar way Reinke has as judges two ravens, the wolf and bear, and the fox; and Waldis, the horse, the dog and the fox, so that in Russia, as in Germany, the first two judges are either wild animals or domestic ones. The wolf in the second Russian version must have taken the place of the snake under the influence of the fable of the wolf concealed from the hunters: ('Rom.,' 4, 3); comp. Doni. Both of the Russian versions end with the death of the fox, a trait also found with Waldis, in Hungary and elsewhere. The earliest case where the fox is promised chickens for his arbitration between man and animal is in the 'Disciplina Clericalis,' xxiv, 3.

Source.—Cannot be traced beyond Æsop.

XXXIII. { *A goat occupies a house and excludes the owner.*
Strong animals that accompany the returning owner are
frightened by the usurper.
An insect expels the goat.

Though the third motive does not form a part of the original simple adventure, I cannot separate it from the others in the discussion.

Literary Variants.—None exist of the whole story. Stories that might be called variants of the first two motives are given under 'Source.'

Oral Variants.—*Great Russia*: Af. i, 28, 3 and 29 and 31 partly =Nos. 31-33 and 35. *Portugal*: Coelho 3: A rabbit is excluded from its house by a goat and frightened by its threats. The ox, dog and cock do not dare to attack the goat, but an ant kills it. The rabbit and ant then make their home in the house. *Germany*: Gr. 'K. M.,' 36. A goat whose head is shaved hides in a fox's hole. The fox does not venture to enter, nor does the bear, but a bee expels the intruder. *Bohemia*: Benfey, ii, p. 550. A goat which has been half skinned, hides in a fox's hole. The fox is scared by his threats, but an earwig drives it out. Then the fox loses his fear and kills the goat. *Southern Slavs*: Krauss i, 21, p. 61 ff. A goat that has been skinned and salted, jumps from the spit and hides in a fox's hole. His threats frighten the fox and those who wish to help him; at first, the hare,

then the wolf, bear and lion together. A hedgehog expels the usurper.

Collections of Variants.—Cosq. ii., p. 116. ff.

There seem to have been at an early date two forms of this adventure, in both of which the goat was the intruder. In the one the hare or rabbit was excluded from its house and had domestic animals among its helpers, in the other the fox was deprived of his burrow and was assisted by wild animals. The expulsion was accomplished by an insect, for which another animal that can sting, especially the hedgehog, was later substituted in some cases. In the course of time, the second form of the adventure in Germany and in Slavonic lands, was combined with another tale about the pranks of a goat and the punishment he suffered for them. The Russian versions distinctly show a foreign origin. In No. 31 an explanation is lacking as to why the goat is half skinned; in No. 32, the fox is the intruder and the cock expels him; the introduction of the fox may be due to the preceding adventure. In one of Rudčenko's tales the hare and cock catch the fox, lock him up in a house, catch him again and finally kill him (Wollner). No. 33 f. differs because it is connected with the motives of the journeying animals.

Source.—The general idea of the first two motives is contained in an Indian story (Dubois, p. 99 ff.); in a Turkish one ('Tuti Nameh.' ii, p. 127 ff.); in a Persian one (Benf., i, p. 508 f., or Cosq., i, 261), in an African (Bleek, p. 18 ff.) and elsewhere. The Indian story is as follows: A goat who has lost his flock, seeks refuge in a cave in the woods, which is occupied by a lion. As courage alone can save him he walks up and tells him that he is a worshipper of Siva and that he has made a vow to let his beard grow until he has eaten one hundred and one tigers, twenty-five elephants and ten lions, in honor of the God, that he has devoured the tigers and elephants and is now looking for the lions. Terrified at this, the lion flees, returns with a fox, and flees again and leaves the goat in the possession of the cave. In the Turkish tale, a lynx takes possession of a lion's den and by his threats frightens, first, the lion alone and afterward the lion who returns with a monkey. In Persia, Amin, a man of Ispahan, frightens a ghou, an ogre, away from his cave and scares him once more when he returns with the fox. With the Hottentots, a leopard meets a ram and is frightened; he is persuaded to return with the jackal, but becomes so terrified that he runs away and does not stop before the jackal, which tied himself to him, is half dead. For other similar stories, see Benfey, i, p. 505 ff. The examples given make it evident that not only the fundamental idea of the adventure has been derived from India; namely, that a weak animal deprives a stronger one of its abode and maintains itself there by bragging and threats against the owner and its friends, but also the prominent part taken by the goat shows the same origin. The conclusion also of the oral variants of Europe, that an insect, or a hedgehog, succeeds in expelling the

usurper, has probably been suggested by an Indian story. A story in the 'Panchatantra' (i, 15); an Æsopic fable (Æs., 261); an episode in 'Reinhart' (1250 ff.); a fable given by Eustache Deschamps (vol. iii, p. 287), and other fables contain the motive that a large animal is killed or is seriously troubled by a small insect. While it seems plausible that the Indian stories referred to, are the source of the motives of the European variants, I am not able to decide where the last motive was first connected with the other two, and where consequently the adventure, as a whole, arose.

XXXIV. *Animals leave home.*

I shall discriminate between voluntary and involuntary leaving: I. Voluntary: *Literary Variants*.—Benf. 'Panch.' ii, p. 156, offers according to Kolm. p 135, the oldest example of journeying animals. Æs. 225: The dog and cock have concluded a friendship and set out to travel together. 'Ysengr.', iv, 1 ff. and 825 ff.. The chamois wishes to make a pilgrimage; some male domestic animals join her because they are to be killed for a wedding feast; — the donkey, because he is to work unusually hard on that occasion, 'Ren.' viii, 165 ff.=Méon, 13151 ff.; Rothe, 186 f.; Carnoy p. 75: The fox goes on a pretended pilgrimage; the ram joins him because otherwise his skin is to furnish gaiters to a pilgrim; the donkey follows them to improve his condition. Waldis i, 57: Dogs flee because other animals are killed. Rolenhagen, 'Froschmeuseler,' iii, 1, 9 (Gr., 'K. M.,' iii, p. 48 ff.): An ass, ox, dog, cat, cock and goose move into a house in the woods because they are homeless.

Oral Variants.—*Great Russia*: Af. i, 9; 10 a-b; 19 a-c; 29, 30, 31=our versions Nos. 10-12 and 33-38; *Norway*: Asbj. i, p. 213 ff.: Animals flee because a hen has dreamed the world will come to an end. *Germany*: Gr. 'K. M.,' 27 and iii, p. 47 f., they flee because they are to be killed. *Transylvania*: Haltr., 93: Fleeing for the same reason. *France*: Cosq. ii, xlv: Travelling. *Southern Slavs*: Krauss i, 23: Going on a journey.

Collections of Variants.—Kolm., p. 123 f.; Cosq. ii, 103 ff.

Source.—No special source. It seems that the idea of travelling animals has come from India, but its specification that domestic animals leave their masters on account of ill-treatment, or impending danger, must have been made in Europe. Notice the flight on account of a coming wedding, with the following return No. 35, and compare it to the passage in the 'Ysengrimus.' In the other stories also of this cycle, Western influence is apparent.

II. Involuntary: *Literary Variants*.—Implied in Phaedr., v, 10, and its derivatives, 'Rom.' ii, 7=Herv. ii, 192 f.; Caxton ii, p. 40 f.; Waldis i, 22, where a dog is treated ill because he is old.

Oral Variants.—Af. I, 18, 24 a, 26, 32 a-b=Nos. 14-16, 39 and 43, to which may be added No, 29. They are quite pathetic.

Source.—Tales in which animals receive such treatment cannot have originated among the Buddhists of India, but only in the West or in Russia.

XXXV. *Animals return home.*

Literary Variants.—‘Ysengr.,’ iv, 821 ff. Cock and gander wish to return, because the wedding feast for which they were to be killed is past. ‘Ren.,’ viii, 452=Méon, 13448; Rothe, p. 188; Carnoy, p. 76. The pilgrims return after they have realized the dangers of their enterprise.

Oral Variants.—*Russia*: Af. i, 31 and 19 c=Nos. 35 d and 37 d. The former corresponds to the passage in the ‘Ysengrimus,’ the latter to that in the ‘Renart.’ In the latter case the correspondence is so close that it seems almost necessary to assume more than a mere oral transmission from Western Europe to Russia, but through what channels could the episode of the ‘Roman de Renart,’ so long forgotten even in France, have reached there?

Source.—It is not possible to go beyond the ‘Ysengrimus.’

XXXVI. *Wolves are frightened by a wolf's head.*

Literary Variants.—‘Ysengr.,’ iv, 95 ff. The chamois Bertiliana is making a pilgrimage together with Reynard the fox, the goat, the ram, the deer, the ass, the gander and the cock. Reynard who is anticipating a visit from the wolf, tells the ram to cut off the head of a wolf whom they find suspended from a tree and instructs him what to do with it. After dark, while Bertiliana and her companions are staying in a hospice, the hermit Ysengrim enters with a salutation of peace. The pilgrims regret exceedingly that they cannot offer him anything except heads of old wolves. At Reynard's request, the ram brings the wolf's head which, for the first time it is brought, is said to be that of a hermit of Anjou. The fox asks for a larger one and the same head is returned, but this time represented as that of an English abbot; Reynard refuses it once more telling him to search in the other corner where the large ones are. Then the ram brings back the same head for a third time, but with the jaws distended by a hazel twig and saying that it is that of a Danish bishop. Meanwhile the wolf begins to tremble and seizes the first opportunity that offers for flight, yet he does not get out without being very badly used. ‘Ysengrimus abbreviatus,’ v. 529 ff (Gr. ‘R. F.’ p. 19 ff.) contains the same story without the satirical allusions and the torturing of the wolf. The fox tells it himself.

Oral Variants.—*Great Russia*: Af. i, 19 a and c=Nos. 36 b and 37 b; *Little Russia*: Rudč. i, 24 (Wollner); *Finland*: Krohn A. p. 141 f with variants, p. 396 f. *Bulgaria*: Čapkarev 27 (Wollner). In Finland three rams, a goat and a ram, or a female goat and a ram, use a

wolf's head to frighten wolves. In Bulgaria an ass, a ram, a fox and a cock find a wolf's skin and bid the ass pick it up and carry it. In the evening they come to a cave where a supper is prepared. They have scarcely made themselves comfortable, when bears and wolves, the owners of the cave, arrive. The hosts and guests sing. First, one of the bears sings: 'The flesh has come to the house of its own accord' then, the ass answers, referring to the wolf-skin: 'Go out and see what is hanging on the door! Go out and see what a wonderful miracle it is.' The bears and wolves are seized with fear and disappear one after another. In consequence of my limited material, I am not prepared to decide as to whether manuscripts of the 'Ysengrimus,' or variants of the folktale on which the episode in the 'Ysengrimus' is based, found their way to Russia, Finland and Bulgaria. I am very strongly inclined, however, to the latter assumption, because the difference is considerable; because the Russian variants have become thoroughly nationalized, and because the Bulgarian form has even been altered by the influence of the well-known fable of the ass in the lion's skin.

Source.—The general idea that a weak animal may frighten a stronger one by its resoluteness is Indian as we have seen under adventure xxxiii. For this story in particular, compare the following tale of the Siddhi-Kür, p. 181, also given by Benfey, ii p. 548 f. 'A whole family has died, their sheep are torn by the wolves; only one lamb has saved itself and is staying in a hiding place. A hare without a hare-lip perceives it there and promises to take it to another flock. On their way they find a shuttle, a yellowish rag and a sheet of paper. Suddenly a wolf appears. No sooner has the hare noticed him than he orders the lamb to prepare a throne of the shuttle and the rag and to hand him the letter of the full moon. After the lamb has done this the hare seats himself on the throne, and reads to the wolf the letter from Churmusta which bids him send a thousand wolf skins. The wolf flees, terror stricken, and the hare succeeds in taking the lamb safely to the flock.'

The similarity between this story and the European versions is great. In both of them, one of the journeying animals is more far-seeing and self-possessed than the other; in both, the travellers pose as wolf-hunters. We need only replace the find of pretended mythological significance by the finding of a wolf's head, and substitute either the fox or the goat for the hare in order to reach either the version of the 'Ysengrimus,' or that of most oral variants; the multiplication of the travellers, or of the wild beasts that attack them, is only a slight additional change. Granted, then, that the episode in the Siddhi-Kür, or its Indian original, is the source of the original European folktale, it ought to be observed that it was not brought to Europe through the Mongolic invasions, because they are later than the date of the 'Ysengrimus.'

XXXVII. *The domestic animals who have taken refuge on a tree save themselves by a fall and bold threats.*

Literary Variants.—‘Ysengr.,’ iv, 735 ff. The continuation of the adventure above. Fearing the return of the wolf who summons his kin, the pilgrims climb on the roof of the hospice, the ass only staying below to eat hay. Ysengrim soon returns with eleven other wolves and gives the pilgrims great anxiety. The ass now wishes to get on the roof, but slips and crushes two wolves as he comes down on the ground. The fox quickly takes advantage of this and the pilgrims make such a noise that the wolves flee. ‘Ren.,’ viii, 387 ff.=Méon, 13383 ff.; Rolhe, p. 187 ff.; Carnoy, p. 76. The fox climbs a tree and the ass and ram cling to it with their forefeet. The wolves, unable to find them, lie down to rest under the same tree. The ass and ram fall and crush six wolves and, as Reynard cries at the same time: ‘Hold him! take him! hold them!’ the others take to flight. The domestic animals return home.

Oral Variants.—*Great Russia*: Af. i, 19 c and b=Nos. 37 and 38. *Finland*: Several variants, Krohn A, p. 396 f. *South America*: ‘Uncle Remus,’ i, p. 5. *North America*: *Ibid.* I, x, p. 52 ff. Nos. 37 and 38 c resemble the passage in the Renart so closely that a literary transmission seems almost more likely than an oral one, especially if we compare the great changes that have occurred in the Finnish variants. No. 38 b may be a greatly obscured variant of the episode in the ‘Ysengrimus.’ In a variant of Af. i, 25 a=No. 48, a man saves his life by falling involuntarily when the bear enters his house. In the Finnish variants, wolves or bears are scared by the fall of the ram. With the Amazonian Indians the tortoise falls from a tree on the head of the jaguar and kills him, and with the negroes of the United States Brer Tarrypin saves Brer Rabbit by falling from the shelf on Brer Fox.

Source.—The idea that wild beasts, scared by a weak or domestic animal, return afterward with further aid, was traced, above under xxxiii, to India. The circumstance, also, that the one who has once scared a wild beast afterwards seeks refuge on a tree, has come from the same source. ‘Panch.,’ v, 11; Benf, ii, p. 352 ff. A demon, a rākshasa, who has entered a horse is scared by the man who rides him; the latter climbs a tree and the demon returns encouraged by a monkey, but soon flees again. In the Sandabar, Benf. i, p. 505, the rākshasa is replaced by a lion, the other animals are the same. On European soil this Indian motive underwent the influence of zoomorphism, and the man on the tree was replaced by the ram and other animals—a change which could easily take place on account of the analogy which these stories bear to tales like those mentioned under xxxiii. Whether the accidental fall as a means of salvation has also its prototypes in India cannot be proved with certainty. Compare, however, a tale of Cashmere, Cosq. i, 101 f., where a man on a tree

kills a tiger by a dagger slipping from its sheath. The gun, which is so entirely inappropriate for the story of the goat in No. 37 c, has an analogy in the gun with which, in the Persian story, Benf. i, p. 509, Amin shoots the fox who encourages the ogre to return.

XXXVIII. *A wolf fares ill at the house of domestic animals.*

Literary Variants.—‘Ysengr.’ iv, 501 ff.: The wolf is pinched in the door and mistreated by all the pilgrims. ‘Ren.’ viii, 293=Méon, 13287; Rothe, p. 187; Carnoy, p. 76: Three pilgrims—the fox, the ram and the ass—take possession of the house of the absent wolf, drink his beer and attract his attention by their singing. The wolf himself is killed in the attempt to force an entrance into his house. “Rollenhagen Froschmeuseler,” iii, 1, 9, in Gr., ‘K. M.’ iii, p. 48 ff.: A wolf suffers manifold injuries when he enters the house as a spy.

Oral Variants.—*Great Russia*: Af. i, 29 and 30.=Nos. 33 e and 34 d. The former represents the form in which the wolf is merely wounded, the latter approaches the version of the ‘Roman de Renart,’ except that the wolf is not accompanied by his wife, but by the bear and the fox with whom we have so frequently seen him connected in Russia. *Transylvania*: Haltr., 93: The cat, cock and horse have occupied a wolf’s house while the wolves are carousing and celebrating St. John’s day; an old wolf is sent in and ill-used. *Ibid.* 98: The ox, ass, cat and dog are in a robber’s house. The wolf is full of fear, but walks in because the fox expresses doubts with regard to his courage; he barely makes his escape.

Collections of Variants.—Cosq., ii, p. 103 f. and Gr., ‘K. M.’ iii, p. 47 f. A Norwegian story found in Cosquin, l. c., deserves special notice. The wolf who comes to the house of the domestic animals, asks for some fire to light his pipe.

Source.—It will be difficult to decide whether this adventure is based, or not, on the one that follows here. The variants of xxxviii¹ are much older, those of xxxix extend over a greater territory.

XXXIX. *The messenger of the robbers fares ill.*

Literary Variants.—None.

Oral Variants.—Very common. Af. i, 29=No. 33 d; Gr., ‘K. M.’ 27: The Bremen musicians. Cosq., ii, p. 102 f.: The cat and its companions.

Collections of Variants.—Cosq., ii, p. 103 ff., including one from Batavia and one from Japan.

Source.—If we suppose that the Asiatic variants have been carried to the latter countries by European colonists, or traders, this adventure may be based on the preceding; otherwise the reverse is true.

XL. *Domestic animals inspire terror and gain admission.*

Literary Variants.—Comp. Rollenhagen, Froschmeuseler iii, 1, 9.

Oral Variants.—*Great Russia*: Af. i 29 and 30.=Nos. 33 c and 34 c. *Germany*: Gr., 'K. M.,' 27: 'Die Bremer Stadtmusikanten,' considerably different from the Russian since the owners are expelled and the aggressors act in concert.

Source.—None known to me. Perhaps invented as a contrast to xxxviii and xxxiii.

XLI. *The wolf catches the dog but loses him again.*

Literary Variants.—None; yet compare 'Source.'

Oral Variants.—*Russia*: Af. i, 24 a=No. 39 b.

Source.—Æs. 231: The wolf catches the dog. The dog pleads that he is lean and his flesh dry and that he will be more acceptable food after a wedding at his master's house has taken place. He is released, but declines to surrender himself according to his promise when the wolf calls again. Waldis, iii, 63, similar. In the Russian version the motive of the Æsopic fable is combined with that of the bear or wolf who rehabilitate the dog with his master, but they are not allowed to continue their robberies after the dog has regained his strength. Caxton, ii, p. 166 ff.; Waldis, iii, 93; see xx above. The motive also of the bird that provides for the dog (xviii) has influenced this adventure.

XLII. *The wolf is stunned by the ram who offers to jump into his jaws.*

Literary Variants.—'Ysengr.,' vi, 1-132.

Oral Variants.—*Great Russia*: Af. i, 19 a, 24 a and b=Nos. 36, 39 and 40. The last has lost its characteristic trait on account of the combination in which it occurs. *Little Russia*: Rudč., or Leger xviii, "Le loup nigaud." *Poland*: Gliński, iii, 164. The Russians received the adventure from the West by way of Poland. It appears rather singular that we should find this adventure in the place where the wolf simpton of the 'Fabulae extravagantes' has the wolf-surveyor: Gr., 'R. F.,' p. 430; Caxton, ii, 158 f., derived from Calila and Dimna; Wolff i, p. 29, through 'Ysengr.,' ii, 159 ff. and 'Ren.,' xx, 1 ff.=Méon, 6361 ff.; Rothe, p. 148 f.; Carnoy, p. 61. This is a proof that the influence of the epics was in some cases much stronger than that of the 'Fabulae extravagantes' however popular these were.

Source.—Possibly this adventure arose under the influence of that of the wolf-surveyor.

XLIII. *The wolf almost drowned while baptizing the pigs.*

Literary Variants.—'Fab. extrav.' Gr., 'R. F.,' p. 430, Caxton ii p. 160: The sow pushes the wolf into the water while he is standing on the little bridge of the mill; he passes under the wheel.

Oral Variants.—Af. i, 24 a=No. 39. *Transylvania*: Haltr. 108, the wolf first baptizes all the pigs, then he is pushed from the bank into the mill-race and passes under the wheel. *Germany*: Kuhn, p. 302 f., corresponds closely to 'Fabulae extravagantes' noted above. The wolf is pushed into the water before he baptizes anybody. *Finland*: Krohn A, p. 155 f.: The sow pretends that she wants to baptize her little pigs and swims with them across the water; the wolf cannot follow them. *Ibid.* p. 157 f.: The sows collect their little pigs and throw them into a waterfall which they cross safely. Then they take the wolf and throw him, also, into the waterfall so that he with difficulty saves his life. The Russian version is evidently derived from the folktales that were written down under the name of 'Fabulae extravagantes.' I cannot accept Jacob's statement, Caxton, i, p. 159 and 186, that they are closely connected with Alfred's and Marie's *Æsop*. Much more common than this adventure of the wolf and the pigs is another: Rudč., i, 1=Leger, p. 161, Rudč., i, 2, 3 and 4, Čub. i. 43 (Wollner) in which the pig takes the wolf on its back, asks permission to sing a last song and is rescued by the people that come, or by the other pigs. In this case the pigs tear the wolf to pieces as in 'Ysengr.' vii, 1 ff., for which Voigt, p. lxxxiv, seeks such a distant source.

Source.—The origin of the adventure is unknown.

XLIV. *The wolf is kicked by the mare.*

Literary Variants.—*Æs.* 334, with b and c; Babr. 122: wolf and ass; 'Rom.' iii, 2=Herv. ii, 202 f.; Förster p. 59 ff. and 120 f., lion and horse. 'Ysengr.', v, 1167 ff., wolf and horse; 'Ren.', xix, 1 f.=Méon, 7521 ff, Rothe, p. 157 f., Carnoy, p. 65; 'Rein.', 3988 ff.; 'Reinke,' 3730 ff.: wolf and mare. Gr., 'R. F.', p. 430, Caxton ii, p. 157 f., etc.

Oral Variants.—*Great Russia*: Af. i, 24 b=No. 40. *Little Russia*: Leger p. 157 f. *Poland*: Gliński iii, 164 (Wollner). *Germany*: Kuhn p. 300 f. *Transylvania*: Haltr., 106. *Southern Slavs*: Krauss i, 1.

Collections of Variants.—Voigt, p. lxxxiii. A detailed discussion of this tale is unnecessary. The Russian version resembles those of the Western epics and not that of *Æsop*. In the Little Russian tale the wolf goes, not to Christ, but to God himself. Doctor Wollner has informed me that outside of these cases St. George is the patron of the wolves.

Source.—None known before the *Æsopic* fables.

XLV. { *The wolf is maltreated by a man.*
Wolves climb one upon another to reach a man on a tree; threat
scares the maltreated one; all fall; revenge on former.

Literary Variants.—None.

Oral Variants.—*Russia*: Af. 1, 24 b=No. 40 c and d: The tailor

beats the wolf and tears off his tail ; futile attempt at revenge follows. *Poland*: Gliński, iii, 164 (Wollner): The smith wipes his hands on the wolf's tail and beats him ; revenge. In another story, Kolberg, xiv, 86? (Wollner), Christ sends wolf to eat the man ; wolf being thrashed thinks human flesh is bitter. *France*: Sébillot, p. 326 f: Fox burns tailless wolf with a red-hot iron and carries the eels they possess in common to the top of an oak tree ; vain attempt at revenge. *Portugal*: Coelho, 9: Man pours hot water on the wolf's head ; revenge. *Africa*: Bleek, p. 7 f: Jackal is cooking on top of pole ; lion being hoisted up, strap is cut, first time ; lion hoisted again, gets hot stone in mouth. *America*: 'Uncle Remus,' II, xlv: Brer Rabbit smokes and chews on his steeple ; Brer Tarrypin safely hoisted by plough-line ; Brer Wolf hoisted, scalded when he comes to the top, and falls. All European variants agree in the second motive, though they vary in the first. The American story is clearly derived from the African. Both seem to be obscured variants of the second motive ; the idea of revenge is forgotten, hoisting takes the place of climbing, and the threat is not fictitious but is carried out. The African story may go back to the French tale.

Source.—I do not know any source for the adventure as a whole. Compare Aelian, iii, 6: the statement that wolves go safely through a river by taking hold of each other's tails ; *ibid.*, viii, 14, that wolves are said to pull a drowned ox out of the water by a similar co-operation.

- XLVI. { *The wolf outwits the kids.*
 { *The wolf is induced to make a fatal jump.*

Literary Variants.—None of the whole story. For partial variants, see under 'Source.'

Oral Variants.—*Great Russia*: Af. i, 23 a and b=Nos. 41 and 42. *Germany*: Gr., 'K. M.,' 5. *France*: Cosq., ii, lxvi. *Transylvania*: Haltr., 83; bear for wolf. *Southern Slavs*: Karad., 50: colt for kids. *Greece*: Hahn, 85: colt for kids. *America*: 'Uncle Remus,' II, xlii: The wolf eats the young rabbits ; the animals submit to a fire test by jumping over a pit with fire in it. Brer Wolf perishes. Compare also *ibid.*, II, viii, the story of the pigs. Brer Wolf finally lands in the fire on the hearth, and *ibid.*, I, xvii, end, Brer Rabbit, Brer Fox and Brer Possum jump over a burning pile of brushwood to see who is guilty of having nibbled up the butter ; the last named perishes. The last two stories lack the first motive of our adventure, but have the second.

Collections of Variants.—Gr., 'K. M.,' iii, p. 15, including some literary testimonies, Cosq. ii, p. 248 ff., principally from Romance countries. In Pommerania (Gr., l. c.), spectre for wolf. The wolf attains his purpose in every case except in one of the Spanish versions (Cosq., l. c., p. 251) which is mixed with the theme where an animal expels the owner from his house ; and everywhere except in the same Spanish variant, he perishes by tumbling into hot water or fire. In Scotland (Campbell iii, p. 93=Cosq., p. 251) the fox is substituted for the

wolf; and in Italy little foxes, for the kids; in Catalonia the wolf eats, not the kids, but the cheeses of the goat.

Original form.—The wolf comes to the kids while their mother is absent and tries to induce them to open the door by pretending that he is the goat. He fails the first time, but afterward succeeds and eats all the kids but one. The goat asks him to jump over some water, or fire, into which he falls, dragged down by the weight of the kids. The tale originated probably in Central Europe where the best variants occur.

Source.—The source of the first motive is a mediæval fable which agrees in everything except in the conclusion. 'Fabulae Antiquae' 61: Herv., ii, p. 143; 'Rom.', ii, 10=Herv., ii, p. 194; Marie, 90; English Romulus: Herv., ii, 545; Anonymus Neveleti or Walter of England: Förster, p. 112; Herv., ii, 398; 'Yzopet,' Förster, p. 38 f; Middle High German poem, Gr., 'R. F.', p. 346; Alex. Neckam; Du Mér., p. 211 f.=Herv., ii, p. 811 f.; Caxton ii, p. 44; Waldis i, 24.

A collection of variants of this fable has been made by Kurz. See Kurz, ii, 2, p. 42. I do not know any special source for the second motive.

XLVII. *The tomcat marries the fox.*

Literary Variants.—None.

Oral Variants.—*Great Russia*: Af. i, 18, and Erlenwein 32=Nos. 43 b and 45 a. Elsewhere the marriage is implied. *Little Russia*: Rudč. i, 12 (Wollner): Tomcat and fox stay together and, in some variants, they are married. 'Kryptadia' p. 16-17: Tomcat and fox marry. *Bulgaria*: Čapkarev 67 (Wollner): The tomcat, the murderer, marries the fox.

The marriage of the fox and the tomcat seems to occur among the Slavs only. Both are dissemblers. The cat feigns death: Æs. 15, Caxton, ii, p. 202 f.; it poses as a false physician for birds: Æs. 16; it blames the cock for matrimonial union with his nearest relatives: Æs. 14; Caxton, ii, 197 f.; it feigns piety: 'Panch.', iii, 2=Benf. ii, p. 231 ff.; Marie 102; English Romulus, Herv., ii, p. 580; Odo, Herv., ii, p. 598; Prym., p. 319 and Benf. i, p. 350 ff. The fox and the cat occur together in the fable of the sack full of tricks. Marie 98, English Rom., Herv., ii, p. 578 f.; Odo *ibid.* ii, p. 622 f.; Caxton ii, p. 137 f. The fox and the cat try to deceive each other in the epics: Carnoy, p. 50 f., 55 f., 67, 85, 88, 102; 54, 54, 56, 82 and 103. Thus the Russians and Bulgarians have connected by marriage two animals resembling each other in character, in animal poetry.

Source.—No special source known.

- XLVIII. { *The fox warns the wild animals against her husband.*
The wild animals prepare a feast for the tomcat.
The wild animals hide from the tomcat.
The wild animals are scared from their hiding places.

I find it convenient to treat these motives together, though they

form, not a simple, but a complex adventure; they all seem to be at home only among the Slavs and their neighbors.

Literary Variants.—Dapičić *Starine* iv, p. 70 ff. (Wollner): Old Servian MS. of the sixteenth century the bear, wolf, and boar divide some land among one another; the bear has the cat for his servant; the wolf, the fox and the boar, the hedgehog. The masters part with their servants, but afterward try to catch them again. The wolf who is going out for this purpose, meets the fox but is frightened by his report that the cat has eaten a wolf. Consequently the bear, the wolf and boar hide from their servants; the last-named, under some straw. When the servants come near, the boar moves under the straw and the cat, supposing a mouse there, jumps at him. The boar knocks out his eyes in his attempt to run away and falls down, the others kill themselves. It is probable from a consideration of the language that the story came from the Western Slavs.

Oral Variants.—*Great Russia*: Af. i, 18, 19 a, p. 65 f. and p. 66 f.; Erlenw., 32. *Esthonia*: Gr., 'R. F.,' p. cclxxxv f. *Finland*: Krohn A, p. 391 ff.: about eighty variants; the cat in the wood, more than fifty; the cat and the dog in the wood, six; the cat in the house, eleven; the cat, the goat and the ram in the house, eleven. *Transylvania*: Haltr., 91, 82. *Southern Slavs*: Karad., 49, p. 262 ff. = Krauss, i, 5; Krauss, i, 3 and ii, 39.

In Esthonia, the bear, the wolf and the fox hunt together and deprive the fox of his share, so that he goes to find help. The bear hides on a tree, the wolf under a pile of brushwood. The allies of the fox are a lame dog and a cat. The bear falls and dies, the wolf runs off, the fox keeps all the flesh. In Servia (Karad., 49) the bear, hog and fox till the ground and the fox is cheated out of his share. The fox threatens to go and get an imperial magistrate, and returns with the cat. The end is as above: the bear dies, the hog runs off. In Transylvania (Haltr., 91) the bear and wolf hunt with the fox and take his share from him. The allies of the fox are a cat, a lame dog and a cock. Both climb a tree; the bear escapes with a broken foot, the wolf dies. The following variants do not contain the motive that the fox seeks the alliance of the cat to maintain his rights against the wolf, bear or hog. With Krauss, ii, 39, the fox is invited to dine with the bear, wolf and hog who contribute, each one, his share to the meal and gets permission to bring his friend, a valiant hero, with him. On the fox's advice the others hide. The end is as usual: the hog runs away, the bear and the wolf die. The next two variants drop also the motive of the friendship between the fox and the cat. Krauss, i, 3: There is a war between the wolf and the dog; the former is supported by the hog, bear and fox; the latter, by the cat, gander and cock. The hog runs off, the bear and fox fall from the tree and flee; the wolf remains trembling in his hiding place. Haltr., 82: A cat is eating from a horse in the wood. The fox, bear, wolf and hog are, in turn, frightened by this terrible sight. The

cat pursues the hog; the hog hides in the hollow trunk of a tree; the others, on a tree. When the cat seizes the hog's tail, the hog gives so terrible a grunt that those on the tree fall. The fox is unhurt, the bear breaks a foot, the wolf is speared, the hog dies in the hollow tree.

The Russian versions probably came from the Southern Slavs. They do not contain the motive that the fox summons the cat as an ally, except in the form of a warning against the cat (Nos. 43 c and 44 a). The cat is not an accidental guest at the meal, but is given to conciliate him (Nos. 36 c, 43 d, 44 b, 46 a), or in honor of his wedding (45 b). The fear of the wild beasts is caused by the purring of the cat (Nos. 43, 44 and 45). The hiding and the scaring away from the hiding places (Nos. 36 e and f.; 43 e and f.; 44, c; 45, d and f.; 46 b.) do not materially differ from the versions of other peoples. The fox is opposed to the cat only in Nos. 36 and 46.

Source.—Nothing known before the Servian tale.

XLIX. *The wolf, or bear, sings before a house and obtains prey.*

Russia: Af. i, 21 b and 25 a=Nos. 47 and 48. No variants with other peoples have come to my notice. The adventure is somewhat analogous to that of the cat who sings at the fox's house.

L. *Strings of reasons.*

Russia: Af. i, 27 and 33=Nos. 49 and 50. Tales like these are so common among the Russians and other peoples that I may dispense with any comment on them.

CONCLUSIONS.

In the following remarks, I will state in brief my views on some of the general questions raised in the Introduction, and sum up my conclusions concerning the sources of the tales and the places whence they came to Russia.

1. I believe with KROHN that when simple tales, existing with different peoples, agree both in the *nouement* and in the *dénouement* of their plots, they must be derived from the same source, but when they agree only in the one or the other they may be of different origin.

2. The actors in animal tales change very freely. When one or two animals are especially popular and prominent in the tales, or in the poetry, of a people, they are introduced into many tales and fables in the place of the original animals. This has happened with the bear and fox in Northern Europe, with the wolf and fox in the Epics of the Middle Ages, with the rabbit⁸ and sometimes the tortoise in the tales of the negroes of Africa and America.

3. Tales migrate rather with the currents of civilization (KROHN) and emigration than with language. Thus, Indian tales⁹ spread over the Old and New World, and European tales came to Africa, America and parts of Asia. African tales found their way to North and South America. The Indian animal tales which reached Europe through Byzantium, and other points, were transmitted by the agency of the Islamitic peoples. It has not yet been proved that any tales were transmitted to Europe by the Mongols.

4. The tales about the bear and the fox seem to have arisen in Northern Europe; several of their elements, however, were borrowed from other sources; as, demon tales, giant tales,

⁸ Brer Rabbit seems to owe his prominence in negro tales to a few Indian stories in which the hare gets the better of the lion ('Panch,' i, 8), or other strong animals ('Panch,' iii, 1; Siddhi-Kūr' 21). According to JACOBS (Caxton, i, 136 f., and Bidpai xlv ff.) Brer Rabbit has taken the place of Buddha himself in the story of the Tar-Baby ('Uncle Remus,' I, ii; and the chapter on Brer Rabbit and his famous foot, *ibid*; ii, xxx).

⁹ Modern Indian tales found within the sphere of European influence and resembling European stories, may be of European origin.

common folk tales and Æsopic fables. The relation between the demon tales and the tales about the bear is especially interesting and deserving of a minute investigation.

5. Sure proofs of the existence of a cycle of tales of the bear and the fox in Northern France and the neighbouring countries during the Middle Ages, are the story of the fishing through the ice; that of the bear betrayed by the peasant; and that of the fox violating the female bear. Also the fact that we find the bear in the place of the wolf in the fable of the skinned wolf, as given by PAULUS DIACONUS (*Zs. f. d. Altertum*, xii, p. 4 . . and xiv, p. 497); and in the place of the lion in the fable of the stag without a heart, as presented in FROUMUND (GR., 'R. F.', p. 1, f., from PEZ. 'Thesaur.' iii, 3, p. 494) may not be due to accident but rather to the popular contrast between the cunning fox and the stupid bear of the folk tales.

6. In Western Europe the tales concerning the bear and the fox blended with classical fables and clerical productions about the wolf and the fox, and finally became almost absorbed by the latter. The wolf, which in reality is more cunning even than the crafty fox, would scarcely have become a type of stupidity, had his character not thus been confounded with that of the bear who is in reality stupid.

7. I have not the means at hand of deciding whether the Russian tales, in which the wolf holds at present the place of the bear, came from Scandinavia as tales concerning the bear, or from Western Europe as tales about the wolf. KROHN bases his theory of the Scandinavian origin on the fact that both in Scandinavia and in Russia certain simple adventures appear connected with one another in a series in a similar manner; and on the supposition that direct relations between Norsemen and Russians ceased a thousand years ago, and hence that the similarity mentioned is due to the mingling of the two peoples in the ninth century, or earlier. The main objection to this view is that it is almost inexplicable how tales of the bear can have changed to tales of the wolf, by the mere instrumentality of other tales about the wolf in a country like Russia, where there existed no extensive written animal poetry. If the relations between Scandinavians and Russians actually ceased at the early date mentioned, KROHN's theory must be accepted; if not I prefer to believe that the tales came either from Western Eu-

rope by way of Novgorod, or from Scandinavia after the Western tales about the wolf had become so popular as to assimilate tales about the bear without difficulty.

8. While it must remain rather doubtful whence the tales about the bear, or wolf, and the fox, came to Russia, there is a reasonable degree of certainty with regard to the countries from which some of the other tales were transmitted. A few came directly from Byzantium; quite a number, from the Southern Slavs; many more from Western Europe. The similarity between Russian tales and episodes in the epics, in the ' *Fabulae extravagantes* ' and the fables of Waldis, is sometimes so great that literary transmission seems more probable than oral propagation. I cannot follow up this question for lack of acquaintance with the Polish and Russian literature in this line.

9. Hardly any of the Russian tales can be proved to have arisen independently on Russian soil, yet the majority of them has been so transformed as to show a pronounced local coloring. Their great number and variety may be due in part to the abundance of hares, foxes and wolves and the considerable number of bears that are still found in Russia to-day.

10. Three adventures of Russian animal tales may be based on myths, which account for peculiarities in the outward appearance of the fox and the bear. None can be shown to contain mythological elements such as *DE GUBERNATIS* assumes to find in them.

APPENDIX.

LISA PATRIKJEVNA.

A tale in verse compiled from the folk fables and folk songs of the Russian animal epic by A. MOZAROVSKIY. 2ed. Kazan, 1882.

The folkfables in their present form represent separate parts of an old epic saga.—AFANASIEV.

This work consists of nearly seven thousand lines divided into twelve cantos and subdivided into forty fables, a conclusion and a word to the reader. The cantos are named September Canto, October Canto, etc., because the events related in them are supposed to have happened during those months. I give in the following a short summary of the work.

September Canto.

1. One beautiful day in autumn Vukol, son of Sila goes with a lyre and a basket into the wood to catch young foxes. When he comes to the house of the fox he sees something incredible. For there is the fox baking buckwheat pancakes and her five daughters are sitting on logs and eating their cakes while her sons are sleeping in a hole. Yet Vukol Silyč does not lose his composure, since he has seen greater wonders than this; he plays his lyre and sings a song in which he calls the fox's daughters by name and asks for some pancakes. The old fox charmed with the music sends her daughters with the cakes. Vukol kills the daughters and puts them in his basket.

2. The fox seeks revenge for the death of her daughters. One day when Vukol is coming up a road with a load of fish, she stretches herself out as if she were dead. Vukol casts her on the fish to take her home, but no sooner is she there than she eats all the fish she can, throws the rest out of the wagon and

then jumps down herself. While Vukol continues his way home unsuspectingly, she collects the fish on the road and lays them by as provisions for the winter.

October Canto.

3. Vukol sees the foot-prints of a wolf in the woods and sets a trap for him. In a dark night the wolf scents the bait, rushes toward it, mad with hunger, but yet does not dare to seize the fat meat. He merely touches it with a foot, and alas! he is caught. He frees his paw only with great difficulty.

4. Advising with the fox he determines to have his revenge also on Vukol Silyč. He goes to his gate and howls a song in which he demands a sheep. Vukol is so frightened that he grants his request this time and once again, but when he returns a third time he refuses to open his gate. The wolf tries to jump over the fence, but gets caught in five great nails on the top of it and barely makes his escape, badly thrashed by Vukol and bitten by his dog. He also offends the fox by not giving her anything of the other two sheep.

November Canto.

5. While Vukol and his wife and children have gone to a fair, his old mother asks his father, Sila, to get her some bear flesh. Sila goes with his axe into the wood and tumbles into the hole of a sleeping bear. He tries to strike him on the head, but fails and cuts off a paw instead. While he is hurrying home with the paw the howling of the wounded bear attracts the wolf and the fox. They console him by persuading him also to take his revenge on Sila.

6. The bear makes for himself a foot of linden wood, comes to Vukol's house and sings a request for honey. Twice he receives a cask and buries it in the wood, but when he calls for the third time he is refused admission and obliged to force open the door. He is surprised by the dog and beaten by Sila until he takes to flight. Soon afterward the fox visits him and asks for some of the honey, but is told that it is bewitched. She decides to retaliate.

December Canto.

7. After the wolf has eaten his sheep and become hungry

again, he begs the fox to give him some fish. The fox lets him have all he wants, but when he returns to have another meal, the fox sends him to the ice to catch fish with his tail. He freezes fast, gets a terrible thrashing and leaves his tail in the ice.

8. In the mean time, the fox goes to Vukol's house and finds an opportunity to put her head in a pan of dough. With the dough on her head, she meets the tailless wolf again and completely disarms his wrath by making him believe that Vukol's son Ivan used her so ill that her brains are oozing out. He takes her on his back and goes with her to the bear.

9. The bear entertains them hospitably, and all go to sleep. During the night the fox pretends to be called as a midwife, goes out to the bear's honey cask and eats her fill; she repeats this on the second and third nights and hides what is left in a hollow tree.

10. On the fifth day the bear misses the honey and accuses his guests of the theft. The fox offers to lie with the wolf in the sunshine and the bear is to watch on which of the two the honey appears. The warm sun soon overpowers the bear and, while he is asleep, the fox gets some honey from the hollow tree, besmears him all over with it, and persuades him that he himself must have eaten it while he was drunk. Thereupon all separate.

January Canto.

11. Masha, the daughter of Vukol, loves Jermolaj, who reciprocates her affection and sends a woman to Vukol to ask Masha in marriage. Masha is promised and bewails her fate after the manner of the Russian maidens.

12. The domestic animals overhear Vukol saying that he is going to kill them for the wedding feast and make from the cat's skin a fur collar for his daughter. Accordingly the ram, the hog, the goose, the cock and the cat, led by the ox, leave the house. Vukol and his family are very indignant, but nevertheless celebrate a merry wedding.

13. Before long the ox suffers with the cold weather in the woods and asks his companions to help him build a house. Since they think, however, that they will not need a house, they decline to assist him and he has to build it by himself.

14. Still, when it gets colder they all want to get in the house

and force admission by their threats of destroying it. The ram is received as servant, the hog as houskeeper, the goose as messenger boy, the cock as watchman and the cat as mouse-hunter.

February Canto.

15. During the 'butter-week' or carnival, Masha and her husband visit their parents, eat, drink, take rides and have a fine time generally.

16. When it grows warmer the cock flies on a tree and crows. Presently the fox makes her appearance, pretends to be ninety years old and to have renounced chicken flesh, and represents to him that he ought to mend his ways and no longer keep forty wives. The cock repents, flies down to learn how to live moderately, and is seized by the fox. Yet he does not lose courage, offers to get for the fox a position as housekeeper and escapes while she is thinking over the proposal.

17. Though baffled this time, the fox soon tries again to catch the cock. She goes to the house while he is at home alone, allures him by a song and seizes him, but before she has run far the cat and the ram rescue him and she has failed once more. Not yet discouraged, the fox returns in the garb of a physician, makes the cock, who is again left by himself, believe that she is sent to cure his wing that was hurt by the fox, and this time really succeeds in carrying him to her ice house where she locks him up below the floor.

18. The cat and the ram decide to rescue their companion once more; go to Vukol's, steal his lyre, flute, sabre, red cap, saffian boots and coat and recite a song before the fox's house as Vukol has done. The fox sends, first, the cock and then, her sons to find out who are the singers; the cock runs away and the young foxes are slain.

March Canto.

19. Spring has come and the fox's house melts. She is kindly received by the hare in his bast-house but soon expels her host because the dwelling is rather narrow for two.

20. The hare cries and asks for assistance. The bear and the wolf try in vain to restore his house to him, but the cock puts on boots and a coat, takes a cap and a sabre and dislodges the usurper.

21. Being homeless again, the fox concludes an alliance with the bear and the wolf, and assaults with them the house of the domestic animals. Yet their attack fails; she herself is thrown out of the window, the wolf is badly bruised and cast out, too, and the bear runs off at the mere sight of the ox.

22. In spite of the successful defense most of the domestic animals think it safer to return now to Vukol, only the cat and the hog are opposed to this plan. Of the four who start out for their old home, the ox alone reaches it, the other three are intercepted by peasants of the village of Volodeika. The fox does not give up the idea of catching some of them after all.

April Canto.

23. On St. George's day when the men are sitting in the inns, she asks for a night's lodging in Volodeika, hides her bast shoe during the night and obtains the cock in place of it in the morning. The following night she spends at the peasant's who has taken possession of the ram and gets the latter in the same manner.

24. Thereupon she goes to Ivan, the stupid son of Vukol, promises to make him the husband of a princess and for this also gets the ox. Ivan hitches the ox to a sleigh, for lack of a carriage.

25. The fox puts the ram in the sleigh and drives off with him. On her way she meets the bear, the wolf and the hare, and permits them to get in.

26. Suddenly the shafts break and since the poles which the others bring are either too large or too small, the fox goes to look for some herself. While she is gone, she eats the cock she has concealed in the wood, but at the same time the bear and the wolf dispose of the ox and the ram, stuff their hides and run away.

May Canto.

27. The celebration of Thursday of seventh week after Easter is described. The young people dance and throw wreaths on the water. The one whose wreath floats longest, will soon be happily married. Ivan's wreath does not sink for a long time, and he is rejoiced at it.

28. After having been robbed of the ox and the ram, the fox has married the tomcat, and both are staying with the hog in the ox's house; the hog is finally turned out.

29. The bear and the wolf learn from the fox that she is married to the mayor Tomcat who has been sent from Siberia to kill all wolves and bears. To conciliate him they bring the flesh of the ox and the ram which they have saved, and send the hare to invite the stranger and his wife for dinner. The hosts get frightened and the wolf hides in the grass; the bear, on a tree. When the tomcat appears, he jumps at the wolf with the idea that a mouse is concealed in the grass. Both the wolf and the tomcat are frightened and the latter jumps on the very tree where the bear is concealed. The bear and the wolf flee and the cat leaves the fox because he thinks she has tried to betray him.

30. When Sila and his wife are eating two peas fall on the ground, and while the one withers the other grows up to the clouds. At first Sila climbs to the top alone, but the next time he climbs up, his wife wants to go, too, and is taken by him in a sack. Unfortunately the sack slips from between his teeth and his wife is almost crushed to death. The fox offers to heal her and has Sila put flour and butter in the bathroom for her. She runs away with the provisions and the woman dies.

June Canto.

31. The hog who has lived for a while in a swamp discovers a deep pit. Near it, he meets the cat who is still angry with the fox for the supposed trick she has played on him, and both devise a plan by which they hope to get rid of the wild animals. The hog is to take them to a place near the deep pit, then the cat on a tree is to make a sudden noise, and in the confusion that follows the wild animals are expected to fall into the pit.

32. The hog finds the bear, the wolf and the hare still so much afraid of the cat that they have decided to emigrate, and they accept most eagerly his offer to lead them into a rich land. They start accordingly, in the direction of the pit, commence to run at the noise of the cat and arrive at the edge of the pit with a speed that cannot be checked. They are obliged to jump and while the hog gets across, the bear, wolf and hare land at the bottom. Then the fox comes to inquire concerning the noise. She is informed that the others have had a row and desire her medical assistance, and she is pushed down accordingly among the rest.

33. After those in the pit have become hungry, they decide

that they have to eat one of their number. At first they tear the hare in pieces because he is least long-winded. then the bear and the fox agree to kill the wolf, and finally the fox who hides some of the wolf's entrails under her and eats them from time to time, makes the bear believe she is eating her own entrails, and induces him to tear open his belly. Thus the bear dies also and becomes a prey of the fox.

July Canto.

34. The fox makes her escape from the pit by means of twigs which a thrush throws down to her. A week later, however, she returns to the kind bird and threatens to eat it and its young ones, unless it procures her something to eat and to drink. The thrush begs to be spared and promises to furnish her the dinner which Stupid Ivan is just carrying to some reapers. The bird feigns to be unable to fly, causes him to set down his pots and make an attempt to catch it and thus furnishes the fox an opportunity to eat the food of the reapers and to drink their beer.

35. As the fox cannot get rid of the headache which the beer has given her, she comes once more to the thrush and demands to have some amusement. The bird complies with this request also, and takes her to a place where Sila and Stupid Ivan are threshing grain. It alights on Sila's head, Ivan kills his grandfather and the fox has her laugh. Vukol banishes Ivan from his house and sets his dog on the fox. After a long chase the fox finds refuge in a hollow tree, but loses part of her tail by sticking it out of the tree because it hampered her flight. Ivan goes to the ox's house and there meets again with the fox. She renews her promise to procure him a princess for a wife.

August Canto.

36. The fox goes to king Ogónj (Fire), his wife Mólnja (Lightning) and their daughter Zarjá (Aurora), tells them that Ivan the Czarevič desires to marry Zarja and wishes a bushel to measure his money with. Both the fox and Ivan are invited to court. Since Ivan, however, does not possess a kingdom, the fox kills the snake tyrant Smitlân and persuades his people to swear allegiance to Zarja and her husband Ivan, the son of the Czar.

37. In the mean time Ivan amuses himself catching crows ;

he releases one of them upon the promise of getting him some water of life that has the virtue of making the stupid clever and the homely handsome. The crow keeps its word, and Ivan becomes both clever and handsome.

38. As Ivan does not want to appear in his own clothes before Ogónj, the fox goes to the king and tells him Ivan has lost all his companions and the presents for the bride in a river and soiled his own garments besides. Ogónj sends him others, receives him with great honor and gives him his daughter Zarja in marriage. The fox gets the finest chickens.

39. Zarja drives with her husband to the snake-kingdom, wonders at his great wealth, and both are received in their capital with great pomp.

40. The fox who has returned to her wood, finds a jug of milk which Vukol has taken with him into the field. She drinks the milk, but by chance the jug gets in such a position that the wind blows into it and causes a strange sound. At first the fox is frightened and hides under a shrub; soon, however, she sees what is the matter and decides to punish the jug for the anxiety it has given her. She therefore ties it round her neck and takes it to a deep place in the river in order to sink it, but as the jug fills with water and begins to sink she cannot free her head from it, and thus is dragged to the bottom and drowned.

Conclusion. Ten years have passed. Wild animals have torn the hog to pieces. Ogónj and Molnja, Ivan and Zarja, Masha and Jermolaj live happily together.

The Word to the Reader. Young people are admonished not to imitate the fox, but to learn from the other animals what is good.

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ERRATA.

Supply in the texts of the tales the following marginal letters according to the Synopsis : b in No. 7, c in Nos. 38 and 42, d in No. 45 ; remove the second a in No. 19.

Page 5, note 8, read : 'Kleine Schr.' V, p. 462, etc.

" 13, No. 3, title, read : Bast-shoe.

" 19, No. 13, title, read : Woodpecker.

" 29, l. 1 read : Winter-quarters ; last two lines read :
wolves' heads.

" 39, l. 12, read : her for his.

" 32, ll. 8, 5 and 1, from below, read : blames, explains,
proposes.

" 38, l. 3, read : Gossip Fox.

" 48, l. 27, read : 6 c for 5 b.

" 49, l. 28, read : 6 d for 5.

" 51, l. 8, from below, add : and mocks the carrier.

" 52, l. 6, from below, read : third for second.

" 58, xiii, Source, line 2, read : App. for Ap. p.

" 60, l. 10, read : her for per.

" 63, l. 7, read : his for her ; l. 12, from below, read :
Transylvanian ; last l., read : 16 f for 16 e.

" 64, l. 18, read : Ysengr. ; l. 26, read : App. for Ap. p.